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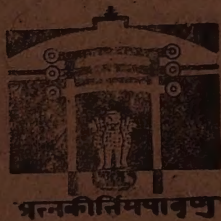
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No. 34.—ENNAYIRAM INSCRIPTION OF RAJENDRACHOLA

C. R. SRINIVASAN AND B. SITARAMAN, MYSORE

The inscription¹ edited below² with the kind permission of the Chief Epigraphist is engraved on the vertical face of the base on the north side of the central shrine in the Alagiya Naraśingaperumāl temple at Ennāyiram,³ a village in the Villupuram Taluk of the South Arcot District in Tamil Nadu. The temple which is now in a dilapidated condition contains about twenty-one inscriptions⁴ in Tamil of which fourteen belong to the Chōla and four to the Vijayanagara dynasties. The earliest of these inscriptions⁵ belong to the reign of Chōla Rājendra I (1012-44 A.D.).

The language of the inscription is Tamil. Excepting a few Grantha letters used for Sanskrit words the record is written in the Tamil script in characters of the 11th century A.D. As regards orthography, the following points deserve to be mentioned. The conjunct *m* and consonant-ending *n* are omitted in many instances. The consonants *l*, *ḷ* and *ḻ* in particular are often doubled (lines 151-52 for *l* lines 64, 66-67 for *ḷ*, and line 68 for *ḻ*). Indifferent usage of the consonants *n* and *ṇ* is noticeable in a number of places. Firstly *n* is employed in the place of *ṇ* in a majority of cases (e.g. *tanattōḍu*, *tanakkuvaiyum* line 11; *paṇmanāgiya* line 17; *munbu* line 90; *onṇinukku* lines 118-19). Secondly *ṇ* is wrongly employed in the place of *n* in a few places (*ṇavaṇedi* line 8; *iṇṇālil* line 66; *nannāhukku* line 99). Thirdly at the end of the words *n* is used in the place of *ṇ* (*śōḷan* line 105; *vaittaruḷina* line 106; *Rājarājan* line 137; *sembiyan* line 166). Failure to observe the rules of *sandhi* when the following letter is a consonant is noticeable (*naḍuvuḷ pala* line 16; *ōḍuvārkkū pattum* line 111). The *sandhi* rules are not applied in a few instances when the following letter is a vowel (*kari amudu* line 37; *nāl onṇu* lines 40, 42; *varai alivu* line 65; *nālēḷukku i vārāṇkaṇṇārru* lines 83-84; *i vūril* lines 101-102; *i viranḍu* line 156). There are a few spelling mistakes perpetrated by the engraver (*ri* for *ru* in *jayittarīliyum* line 104; *ḷ* for *l* in *mahipāḷaṇai* line 14). Tamilisation of a few Sanskrit words is of interest to note (*Muyaṅgi* for *Muśaṅgi* line 7; *nedhi* for *nidhi* line 8; *vilaiyam* for *vishya* line 11; *Taṇmapāḷaṇ* for *Dharmapāla* line 12; *vayinṇavar* for *vaishṇava* line 58; *Anuḷam* for *Aṇuṣham* line 64; *Mimāṇsai* for *Mīmāṃsai* line 146). A few letters are written in the colloquial form (*nannālu* line 99; *tekkū* line 58; *vākkāl* line 154; *Ariṇjiya* line 157). There are some scribal mistakes which are corrected subsequently either in the text lines themselves or below the lines.

The inscription, which begins with the characteristic Tamil *praśasti*, *Tirumaṇṇi vaḷara* etc., is dated in the reign of Rājendraśōḷadēvar i.e., Parakēsari Rājendra I Chōla (1012-44 A.D.). Since the portion recording the details of date is damaged too badly the

¹ A. R. Ep., 1916-17, No. 333.

² The authors are indebted to Shri K. G. Krishnan, Superintending Epigraphist for Dravidian Inscriptions and Dr. S. Sankaranarayanan, Deputy Superintending Epigraphist for Dravidian Inscriptions for all their help and suggestions.

³ Literally this word in Tamil means 'Eight-thousand'. The local tradition has that 8,000 Jains were executed here. Another tradition, according to which the Jains were not executed but only converted to Brahmanism, thus giving rise to the *Aṣṭasahasram* group, has been referred to by T. M. Bhaskara Tondaiman (vide *Kalaimagal*, January 1949, p. 80).

⁴ A. R. Ep., 1916-17, Nos. 330-33, 335-51.

⁵ Ibid., Nos. 333, 341.

regnal year cannot be deciphered satisfactorily. Generally the achievements of the king are listed in the *Chōla meykūrtti* in the chronological order of their happening. Since the *meykūrtti* portion of the present inscription concludes with the conquest of Kaḍāram by Rājendra, usually found in the corresponding portion of his other inscriptions dated from the fourteenth year of his reign (1025-26 A.D.) onwards only, we may safely assign this record to the period 1025-44 A.D.¹

The object of the inscription is to record the *pariṣu* (transactions) (line 165), which may conveniently be divided into four parts as below, of the *mahāsabhai* of Rājarāja-chaturvēdi-maṅgalam (line 31), a *brahmadēyam-taṇiyūr* (independent village granted to the Brāhmaṇas) in Jayaṅgaṇḍaśōla-maṇḍalam (line 30) in respect of the following, carried out in the presence of Kālī Ēkāmrānār, the administrator of the village (line 164).

Part 1, (lines 32-55) : An endowment of one *vēli* and four *mā* of cultivable land situated in Ānāṅgūr *alias* Rājarājanallūr for (i) expenditure in connection with the worship and food-offerings (*tiruchchennaḍai*) to, and (ii) the recitation of *Tiruvāymoḷi* by four persons in the presence of god Paramasvāmigaḷ Ūruḍaipperumāl who is said to have been pleased to stand with a fierce appearance (*mahāghōramāy eḷundaruḷi niṇṇu*)² (line 34) in the temple (*tirumurram*) called Śrī-Rājarājaviṇṇagar, located in the centre of the village, by the *mahāsabhaiyār* of the village for the glory of the arms of the king.

Part 2, (lines 56-63) : An endowment of one *vēli* and four *mā* of land in the same village apparently by the same *sabhaiyār* as *maḍap-puṇam* (line 63) to twenty-five Śrīvaishṇavas who partook food in the *maṭha* set up by the temple.

Part 3, (lines 63-88) : Acquisition, obviously by the temple, of 1/2 *vēli* and 2 *mā* of land in the same village for the expenses in connection with *Āṇi-Aṇuṣham* festival of the god.

Part 4, (lines 88-164) : The purchase of fortyfive *vēli* of land situated in Māmbākkachchēri *alias* Pavitramānikkanallūr and Mēlkūḍalūr *alias* Purushōttamaṇ-nallūr, constituent of the hamlet Ānāṅgūr *alias* Rājarājanallūr in Rājarāja-vaṇaṇḍu for (a) the provision of food-offerings to god Ūruḍaipperumāl with the specified quantity of rice to be distributed to *Vīrru-undār* (lines 97-98, local residents ?) and *dēsāntarigaḷ* (line 98, pilgrims) and (b) the remuneration of specified quantities of paddy, totalling 30 *kalams* per day, and gold at specified rates to different categories of students and teachers of whom the former partook *uttamāgram* (line 106, excellent food) in the feeding service called *Gaṅgaikoṇḍaśōlan*, instituted in commemoration of the king's success in bringing (water of the river) Gaṅgā after defeating the kings of Uttarāpatha.

The present record is very important for the study of the cultural history of South India, specially from the point of view of the history of education and religion, since it is one of the few inscriptions³ found to contain valuable details about the working of an educational institution attached to a temple, where Vedic subjects in the main as well as Sanskrit Grammar and Philosophy were taught, and the mode of conduct of worship in temples.

¹ It may be noted in this connection that another record of this king viz., *A. R. Ep.*, 1916-17, No. 334, engraved on the west and south walls of the central shrine in the same temple, is dated in the 25th year of his reign.

² [This expression evidently refers to the deity Narasimha in his *ugra* aspect.—Ed.]

³ Some of the other important inscriptions bearing on the subject of ancient South Indian education are from Bāhur (above, Vol. XVIII, pp. 5-15 ; *SII.*, Vol. V, p. 516), Koṇḍugulī (above, Vol. XXXVII, pp. 190 ff.) Mālkāpuram *A. R. Ep.*, 1917, No. 94), Salōṭgi (above, Vol. IV, p. 60), Tirumukkūḍal (above Vol. XXI, pp. 220 ff.), Tiruvāḍuturai (*A. R. Ep.*, 1925, No. 159), Tiruvorriyūr (*A. R. Ep.*, 1912, No. 212) and Tribhuvāṇai (*A. R. Ep.*, 1919, No. 176).

The details of *Tiruchchennadai* (worship and food-offerings) to the god in the temple (lines 36-41) may be tabulated as follows :

TABLE 1

Details of *Tiruchchennadai*

Items	Quantity Required	Paddy required			Rate/Remarks
		Ka.	Ku.	Nā.	
1. Ghee (i) for 2 lamps (one <i>uri</i>) and, (ii) food-offerings (<i>amu-du</i>) (one <i>uḷakku</i>).	3 <i>uḷakku</i>	—	3	—	One <i>uḷakku</i> of ghee per one <i>kuruni</i> of paddy.
2. Vegetable dishes (<i>kari-amudu</i>) inclusive of pulse.	—	—	—	4	Four varieties, one <i>nāli</i> of paddy for each variety.
3. Curd	3 <i>nāli</i>	—	—	3	one <i>nāli</i> of curd per one <i>nāli</i> of paddy.
4. Salt	—	—	—	1	—
5. Betel nuts	—	—	—	4	—
6. Rice	3 <i>kuruni</i>	—	7	4	For three services a day at the rate of one <i>kuruni</i> of paddy for each. The quantity of paddy is calculated by the ratio 5 : 2 (<i>añjiraṇḍu vannaṁ</i>) between paddy and rice.
		1	0	0	

Perhaps this record affords the earliest reference to the practice of the recitation of *Tiruvāymoḷi* (lines 35-36).² This practice, like that of the recitation of *dēvāram* hymns in Śaiva temples, seems to have become a regular feature in Vaishṇava temples in the succeeding period as the inscriptional evidence indicates.²

The fourth part of the record (lines 88-164) is by far the most important as it contains the details of the different categories of teachers and students and their strength, the various subjects of study, the remuneration paid to the teachers and allowance given to the students both in cash and kind and the conditions of remuneration to certain teachers. These details may conveniently be tabulated as below :

¹ *Tiruvāymoḷi* is the name given to Nammālvar's hymns included in the third section of *Nālāyira-divyaprabandham*. The name of a deity called *Tiruvāymoḷidēvar* occurs in an inscription of Rājārāja I Chōla (985-1012 A. D.) from Ukkal (*SII.*, Vol. III, p. 4).

² Maṇṇārkōvil, Tirunelveli District (*A. R. Ep.*, 1916, No. 393), Tirumalāpuram, North Arcot District (*ibid.*, 1906, No. 326), Tirukkōvilūr, South Arcot District (*ibid.*, 1921, No. 343) and Triplicane, Madras District (*ibid.*, 1903, No. 239).

TABLE II (lines 108-164)

Sl. No.	SUBJECTS OF STUDY	TEACHERS' REMUNERATION				STUDENTS' ALLOWANCE					
		Number of teachers	IN CASH		IN KIND	Number of students	Nature of students	IN CASH		IN KIND	
			Rate	Total	Rate	Total		Rate	Total	Rate	Total
1	<i>R̥ig-vēda</i>	3	½ <i>kaṭañju</i> each		Each [2 <i>ku</i> , 4 <i>nā</i>]* per day	75	Brahma- chāri	—	—	6 <i>nā</i> each per day	
2	<i>Yajur-vēda</i>	3	"		"	75	"	—	—	"	
3	<i>Chhandōga-Sāma</i>	1	"		"	20	"	—	—	"	<i>ka tū ku nā</i>
4	<i>Talavakāra-Sāma</i>	1	"		"	20	"	—	—	"	16 2 2 4
5	<i>Vājasanēya</i>	1	"	6 <i>kaṭañju</i>	"	[2 0 1 0]	"	—	—	"	
6	<i>Baudhāyaṇīya</i> : <i>Grihya, Kalpa and Kāṭaka</i>	1	"		"	10	"	—	—	"	
7	<i>Atharva-vēda</i>	[1]	"		2 [<i>ku</i>]* per day	10	"	—	—	"	
8	<i>R̥upāvātāra</i>	1	"		3 <i>ku</i>	40	"	—	—	"	
9	<i>Vyākaraṇa</i>	1	1 <i>kaṭañju</i> 8 per chapter for 8 chapters	8 <i>kaṭañju</i>	1 <i>kā</i> . per day	25	chhāttirar	½ <i>kaṭañju</i> each (ad hoc)	—	1 <i>ku</i> 2 <i>nā</i> each per day	
10	[<i>Pūrva</i>]- <i>Mīmāṃsā</i> i.e. <i>Prabhākaram</i>	1	Do. for 12 chapters	12 <i>kaṭañju</i>	Do.	35	"	"	35 <i>kaṭañju</i>	"	7 0 3 4
11	<i>Vēdānta</i> (i.e. <i>Uttara-Mīmāṃsā</i>)	1	1 <i>ka</i> 1 <i>tu</i> per day	10	"	"		"	
	Total	15		26 <i>kaṭañju</i>	5 2 2 0	350			35 <i>kaṭañju</i>		24 0 2 0

Total of remuneration and allowances : in gold = 61 *kaṭāñju* (see columns 4 and 11). Abbreviations : *ka*=*kalam*, *tū*=*tūṇi*, *ku*=*kurunī*, *nā*=*nāḷi* in paddy = 30 *kalam* per day (see columns 7 and 13).

*Figures within star-brackets are tentatively restored since the details are wanting in the text (see line 135).

The text (lines 137-139) gives the figure 10560 *kalam* of paddy for the year of 360 days at the rate of 30 *kalam* per day. This is obviously a mistake for 10800 *kalam*.

From the above table it may be discerned that the college at Enṇāyiram had a total strength of about 15 teachers and 350 students. Of this, the majority of 11 teachers and 230 students belonged to the discipline of Vedic studies. Therefore it may be said that this college was essentially a centre of Vedic studies (*pāṭhaśālā*) attached to the temple, where all the four *Vēdas* were taught. The present record does not specify the two branches of *Yajurvēda*, viz., the *Śukla* (White) and *Kṛishṇa* (Black) *Yajur-vēda*. But from the separate mention of *Vājasanēya* (line 110), the well-known recension of the *Śukla-Yajur-vēda*, it becomes apparent that the word *Yajurvēda* refers only to the *Kṛishṇa-Yajur-vēda*, the popular and wider study of which, as it may also be derived from the present record, continues up to the present day in South India. The importance given to the study of the *Kṛishṇa-Yajur-vēda* is gleaned further from the mention of the study of the three well-known works of Bōdhāyana, viz., the *Baudhāyana Grihya*, *Kalpa* and *Kāṭhaka* (lines 111, 134), which are *sūtras* belonging to the Taittiriya school of the *Kṛishṇa-Yajur-vēda*. No doubt, the word *Kāṭhaka* in this record should be synonymous with *Dharma*, since only the *Grihya*, *Kalpa* and *Dharma Sūtras* are chiefly known to have belonged to Bōdhāyana. Moreover the word *Kāṭhaka* is explained¹ as meaning 'Dharma-āmnāya'.

The inscription under study mentions *Talavakāra-Sāmam* and *Chhandōga-Sāmam* among the subjects of study. This shows that each of the two important schools of the *Sāma-vēda*, viz., of the Talavakāras and the Tāṇḍins, gained importance for study at the Enṇāyiram college. The details of subjects of study for *Atharva-vēda* are not given.

The number of students and teachers respectively for the four Vēdic subjects are as follows : Seventy-five students and three teachers for *Rig-vēda* ; one-hundred-and-five students and five teachers for *Yajur-vēda* ; forty students and two teachers for *Sāma-vēda* ; and ten students and (obviously) one teacher for *Atharva-vēda*.

The subjects other than the *Vēdas* studied at the college at Enṇāyiram were *Rūpāvatāra*, *Vyākaraṇa* and *Vēdānta*. Of these, *Rūpāvatāra* was an elementary work on Sanskrit grammar, the authorship of which is ascribed to Dharmakīrti, whose identity and date are not well settled. The fact that in the first quarter of the eleventh century A. D., *Rupāvatāram* had already become so popular as to be prescribed for study in the Enṇāyiram college strongly weighs against ascribing this work to the twelfth century A. D.² or referring it to the middle of the 11th century at the latest,³ and favours a much earlier date for this work.⁴

That *Rūpāvatāram* was taught widely all over South India in the 11th and 12th centuries is indicated by other epigraphic evidence as well.⁵ The present record groups *Rūpāvatāram* with other Vēdic subjects that were studied by *brahmachāri* students (line 106-107), apparently juniors but however adolescent enough of age. These *brahmachāri* students were given an allowance of 6 *nāli* of paddy in contrast to the *chhātrar* (line 126), evidently senior students, who were given fixed allowance of 10 *nāli* of paddy per day in addition to a cash allowance of 1/2 *Kaṭāṇju* of gold. Of the teachers, those who taught the Vēdic subjects and *Rūpāvatāram*,

¹ s. v., *Kāṭhaka* in Tārānātha's *Vāchaspatyam*.

² M. Rangacharya (ed.) *Rūpāvatāram*, Introduction.

³ Above, Vol. XXXVII. p. 190.

⁴ M. Krishnamachariar refers to a tradition by which Bhaṭṭa Nārāyaṇa and Dharmakīrti jointly composed *Rūpāvatāra* and assigns a date slightly later than 5th or 6th century A. D. to Dharmakīrti (*History of Classical Sanskrit Literature*, p. 733 fn.).

⁵ A. R. Ep., 1925, No. 159 from Tiruvāvaḍuturai, Thanjavur District; *ibid.*, 1964, No. 358; above Vol. XXXVII, p. 190 from Kōṇḍguḷi, Bijapur District; and A. R. Ep., 1919, No. 176 from Tribhuvāṇi, Pondicherry State.

were paid the lowest viz., 2 *Kuruṇi* and 4 *nāli* of paddy per day, which is still 3-1/3 times more than that of the junior students or double that of the senior students. Besides, an *ad hoc* payment of 1/2 *Kalañju* of gold, as made for the senior students, was made to them. The teachers of *Vyākaraṇa* and *Prabhākaram* were paid in paddy nearly four to five times as that of the teachers of Vēdic subject or *Rūpāvataram*. It is significant to note that the teacher of Vēdānta did not receive any remuneration in gold but the quantity of paddy given to him was 25 per cent more than that of the teachers of *Vyākaraṇa* or *Prabhākaram*.

From the mention of the eight chapters of the *Vyākaraṇa* (line 141), it may safely be concluded that it was only the *Sūtrapāṭha* or *Aṣṭādhyāyī* of Pāṇini that was prescribed for study for the senior students at Enṇāyiram. *Prabhākaram* (lines 123-124, 129) is the work of Prabhākara Misra (c. A. D. 650-720)¹ commenting² on the *Mīmāṃsā-sūtra-bhāṣya* of Śābarasvāmin. It is one of the important systems of *Pūrva-Mīmāṃsā*. By *Vēdānta*, (lines 125, 130) perhaps the *Āraṇyakas* and the *Upanishads*, as constituting *Uttara-Mīmāṃsā*, was meant. The fact that in the first quarter of the 11th century A. D., works on both the *Pūrva*- and *Uttara-Mīmāṃsā* were studied in a college attached to a Vaishṇava temple becomes significant for the history of the Vaishṇava philosophy prior to the *Viśiṣṭādvaita* school propounded by Rāmānuja.

The temple to which the college was attached, is stated to be located in the centre of the village. The gift-lands are said to be in Māmbākkachchēri *alias* Pavitramāṇikkanallūr and Mēlk-kūḍalūr *alias* Purushōttamaṇ-nallūr, hamlets of Rājarājanallūr. The record also gives the details of the boundaries of the gift lands. All kinds of taxes on the gift lands including *veṭṭi* and *amañji*, with the exception of *mā-tūṇi* and *māp-padakku*, were exempted by the king. The only signatory of the record is Tiruvēnkaḍam *alias* Karuṇākarapriyan, the *madhyastha* of Śrī-Śembiyaṇmahādēvichchēri. The endowment was left to the protection of the residents of Teṇ-chēricalled Śrī-Vīraṇārāyaṇa-chaturvēdimāṅgalam. **Rājarāja-chaturvēdimāṅgalan** (line 3) is no doubt identical with the modern village Enṇāyiram in Villupuram Taluk, South Arcot District, Tamil Nadu. The temple, whose name is given in the record as Naḍuvil-Tirumuṇṇam Rājarāja-vaṇṇagar, is the same as the Aḷagiya-Narasīṅgaperumāl temple, where the present record is engraved. Of the other places mentioned in the record, **Anāṅgūr** may be identified with the village of its namesake in the same Taluk.

TEXT³

- 1 Svasti Śrī[^{*}] Tiru maṇṇi vaḷarav=iru-nila-maḍandaiyum por-chayap-pāvaiyum śirt-tani-chchelviyu[m^{*}]
- 2 taṇ-peru[n-d]ēviyar=āgi iṇb=uṇa neḍud=uyar⁴ū liyuḷ Idaituṇṇai-nāḍun=tuḍa[r^{*}]-vaṇa-vēli-ppaḍar Vaṇavāsi-
- 3 yum śuḷli-śūḷ-maḍiṭ=Kollippākkaiyum naṇṇark=aru-muraṇ Maṇṇaikkaḍakkamum poru-kaḍal=Īlatt-arai-
- 4 śar-tam muḍiyu[m^{*}] āṅg=avar dēviyar=ōṅg-eḷil muḍiyu[m^{*}] munṇ=avar [pa^{*}]kkaṇ=Teṇṇa[va^{*}]r vaitta sundaramu[ḍi^{*}]yum=Indiraṇ=āramun=teṇ-ḍi-

¹ Vāchaspatimiśra's *Tattvabindhu*, ed. by V. A. Ramaswami Sastri, Annamalai University Sanskrit Series, No. 1936, p. 34.

² Two commentaries called *Laghvī* and *Bṛihatī* were written by Prabhākara Miśra, p 36). Perhaps both these were taught in the Enṇāyiram college.

³ From impressions.

⁴ Read *neḍid*.

- 5 raīy=Ila-maṇḍala-muḷuvadu[m*] eri-paḍaik-Kēraḷa[n*] muṛaimaiyir-śuḍuñ=kula-
daṇam=āgiya palar puga[l*] muḍiyuñ=cheṇkadi[r*] mālaich=chaṅg=adi[r]-
- 6 vēlait-tol-peruñ-kāvaṛ=pal-paḷan-tivuñ=cheruvir-chiṇavil=irupa[t*]toru=kāl=araśu-kalai-
kaṭṭa Paraśurāma[n*] mēv=aru-Śāntimaṭṭ-riv=ara-
- 7 ṇ-ka[ru]di iruttiya śem-poṛ-rirut-tagu-[muḍiyu]m [p*]ayañ=koḍu paḷi miga Muyaṅgiyil
mudug-iṭṭ=olitta Śayaśiṅgaṇ-aḷappe-
- 8 rum-pugaḷōḍu piḍiyal=Irattapāḍiy-ēl-arai ilakkamum ṇava-ṇedik-kulap-peru-
malaigaḷum vikkirama-virach-Chakkarakkōṭṭamu-
- 9 m mudir-paḍa-va[l]lai Madura-maṇḍalamuñ kāmiḍ[ai*]-vaḷai[y] Nāmaṇaikkōṇaiyum
veñ[chi*]lai-vīrar Pañjāppalli-
- 10 yum pās=āḍaip-paḷaṇa-Māṣuni-dēsamum ayarv-il-vaṇ-kīrttiy-Ādinagar-av[ai]yir=chandi-
raṇ tol-kulatt=Indira[ra*]daṇai viḷaiy=amark-kaḷa-
- 11 ttu[k] kilaiyōḍum piḍittup=pa[la]-danā[t]toḍu niṛai-kula-danak-kuvaikum kiṭṭ-arum
śēri-mu[ṇai] Oṭṭaviḷaiyamum¹ pū-surar śēr-[nal]-
- 12 Kōśalai-nāḍum Ta[n]mapāḷanai ve[m*]-munai alittu vaṇḍ=urai-śōlait-Ta[n]ḍaput-
tiyum
- 13 Iraṇaśūraṇai muraṇ-uraṭ=tākkitt=tikk=aṇa[i*]-kīrttit Takkaṇa-LāḍamumGov inda-
[chanda*]ṇ mā=iḷind=ō-
- 14 ḍat-taṅgāda-sāral Vaṅgāḷa-dēsamun=toḍu-kaḷal-śaṅguv=ōḍ²=aḍal-Mahipāḷanai veñ-
chama-
- 15 r-viḷagat=añchuvitt=aruḷi oṇ-ṭiṛal yāṇaiyum p[e]ṇḍir-panḍā[ramu*]m nittira(la)-
neḍuñ-ka
- 16 ka³ḍal-Utti[ra*]-Lāḍamum veṇi-malart-tirttatt=eri-puṇal Gaṅgaiyum alai-kaḍa-[l]
naḍvuḷ pala
- 17 kalañ-cheluttich=Chaṅgirāmaviśaiyōttuṅgaṇman=āgiya Kid[ā]-
- 18 ratt-araiyaṇai Vāgaiyamporu-kaḍa[r] kummak(mbak)kariy oḍum=agappaḍutt=uri-
- 19 maiyil piṛakkiya peru-nedip piṛakkamum [ā]rtt=avaṇ=[aga*]-nagar-[p*]pōrt-to-
- 20 līl vāśalil [vich]chādira[tt]-tōraṇamum mo[y*]tt-olī[r*]p-puṇai-ma[ṇi]p-pudavamum-
- 21 ṇ=kaṇa-maṇik-[kaḍavamum niṛai] [Śri]viśaiyamun=tu[r*]ainir-ppa]ṇṇaiyum Vaṇmalaiy=ū-
- 22 rum ā[l*]-kaḍal-agaḷ-śāl Māyiriḍiṅgamum kalañ=kāvalviṇai Ilañkāśōkamu[m*]
kāpp=[u]ru=niṛai-puṇal
- 23 mā-Pa[p]pāḷamum [kā]val-am=purisai Mēvilipaṅgamu-
- 24 m viḷai[ppa*]ndū[r=u]ḍai vaḷaippa[n]dūruñ=kalaṭ-takkōrpugaḷ-Talai-

¹ Read *vishaiyamum*.² Read *sang-ōḍ*.³ This letter is unnecessary.

- 25 ttakkōr-pugaḷ-Talai¹t-takkōlamum tīd=amar-val-viṇai Mā[dama]-
- 26 liṅgamu[m ka]lāmuri [kaḍun-tira]l=llāmuri-dēsamum tēṇak-
- 27 ka-[v][ā*]r-polil mā-Nakkavāramun=toḍu-kaḷar(ḍar) kāvaṛ=kaḍu-murat-Kaḍāra-
- 28 [mum] māp-poru-taṇḍār=koṇḍa kōp-Parakēsari van[ma*][r=āṇa]Uḍai-
- 29 yār śrī-Rājēndrasōḷa-dēva[rkku] yāṇ[ḍu] [...]du
- 30 Jayaṅkoṇḍasōḷa maṇḍalattu brahmadēyam taṇiy=ūr
- 31 Śrī-Rājarāja-chaturv[e]dimaṅgalattu mahāsabhaiyōm
- 32 chandirādityavaṛ niṛka Uḍaiyār śrī-Rājēndrasōḷadēva-
- 33 r śrī-bhujāṅgaḷ varddhikka namm=ūr naḍuvil tiru-muṛram Śrī-
- 34 Rājarāja-vi[ṇṇa]garil mahā-[gh]ōramāy elund=aruḷi-niṇṇu tiruv-ārāḍaṇai koṇ-
- 35 ḍ=aruḷukiṇṇa paramasvāmigaḷ ūr=uḍaip-perumāḷukku nāṅgaḷ tiruch-che[n*]naḍaikku[m]
- Ti[ru]vāy-
- 36 moḷi-viṇṇappa[n*]-[che]yyavēṇḍum nibandha[n]gaḷu[kkum*] tiru-nundā-viḷakku iraṇ-
- ḍukku ne-
- 37 yy=uriyum amudukku ney uḷakkum=āga ney mūv=uḷakkukku nellu muk-kuṇṇiyu-
- [m*] paruppu ulliṭṭa kaṛi-amu-
- 38 du nālukku nellu nāṇ²-nāḷiyum tayir-amudu munnālīkku nellu³ mun-nāḷiyum-upp-
- amudukku nellu
- 39 nāḷiyum aḍaik-kāy-amudukku nellu nā-nāḷiyum amudu-śeyd=a[ru]ḷa pōdu ariṣi
- kuṇṇiy-āga
- 40 nāl onru[k*]ku ariṣi muk-kuṇṇikku aṇj=iraṇḍu va[n*]ṇa[t*] tāl elu-kuṇṇi nā-
- nāḷiyum=āga
- 41 .kku nelluk=kalattukkum Tiruvāymoli viṇṇappaṇ=cheyvār nālvarukku pērāl
- 42 nāl onṇukku nellu muk-kuṇṇikku nilam mūṇṇu-māv=āga nilam araiyē-iraṇḍu=
- māv=āga
- 43 nāṅgaḷ kuḍutta viḷai-nilam=āvaḍu Āṇāṅgūr=āṇa Rājar[ā*]ja-nallūril Śrī-Kēraḷap-
- [peru]vadi[kku*] kiḷa-
- 44 kku Śrī-Kaṇṇa-vāykkāllukkut=terku aṇjāṇ-kaṇṇāṇṇu mudar-chadi[ra]-
- 45 m araiyē i-
- 46 raṇ[ḍu*]-māvum [idu] ti-
- 47 ruch-cheṇ-na-

¹ This passage is redundant.

² This letter is unnecessary.

³ Expressed by symbol.

- 48 ḍaikkū itṭa ni-
 49 lam=āvadu ā-
 50 ṛāñ-kaṇṇārru
 51 mudar-śadiraga¹ a-
 52 raiyēy=iraṇ-
 53 ḍu-māvum āga
 54 nila[m*] o[ṇ*]rē-nā
 55 ṇgu-māvum [| *]
 56 ivv=ālṽar vaitṭ=aruṛu²
 57 liṇa maḍama³ ttil unṇu[m]
 58 Śrivaiṇṇavar iru-pat-
 59 taiyvarkku itṭa nila-
 60 m=āvadu
 61 ivv=ārāñ=kaṇṇārru=iraṇḍāñ=chadiram araiyē i-
 62 raṇḍumāvum aṇjān=kaṇṇārru iraṇḍāñ=[chadiram*] araiyē ira-
 63 ṇḍumāvum āga maḍap-puṛam oṇrē nāṇgu māvum [l*] iv-
 64 v=ālṽar Āṇi Aṇuḷat-tirunā(l)²ḷukku tiruk-kōḍip-puḍavai-
 65 y=ull itṭa arṛai-nāl varai aḷivukku poṇ kaḷaṇjum tiru-vi[la]-
 66 kk-eṇṇai nāl ēḷukku poṇ iru-kaḷaṇ[ju*]m iṇ-nā² (1)lil śēvikku[m*]
 67 Vaiyishṇavarkkum Tādarga(l)²ḷukkum āga uṇbār āyiravark-
 68 ku nāl ēḷḷ² ukku nel aruṇpaḍiṇ-kalamum ivv=ālṽar girāma-prada(ta)²l-
 69 kṣhiṇattukku=tirut-tēr-ēṇi aruḷu-nāl iyāchakar[k*]ku tiyāgattukku[m*] pī-
 70 rasādikkum paṛiṣaṭṭaṇḡaḷukku[m*]³ poṇ aiṇ-kaḷaṇju[m*] śā[t*]tiy=aruḷu
 71 tirup-paṛiṣaṭṭam iraṇḍukku poṇ kaḷaṇjum uṛsava[ttu] ainḍu perun-
 72 tiruv-amudukku-
 73 m uttamap-paḍi-
 74 kkut=tiru-maṇja-
 75 ṇattukkum po-

¹ Read śadiram.² This letter is unnecessary.³ kku is written below the line.

A cc. 262 00.

- 76 ṇ araik-kalañju-
 77 m tirup-pallit-
 78 tāmattukku po-
 79 ṇ araik-kalañ-
 80 jum āga it-ti-
 81 ru pra[stha]ttukku¹
 82 koṇḍ-aruliṇa
 83 nila[m*] ivv=āṛāñ-ka-
 84 ṇṇāṛru mūn-
 85 ṛāñ=chaduram
 86 araiyev²-
 87 iran[ḍu*] mā-
 88 vum [||*] ivv=ū-
 89 r(r)uḍaip-pe-
 90 rumāl munb=amu-
 91 du śeyd=aruḷukiṛa
 92 paḍi pa[ñ]gu-nālil
 93 ariśi kuṛuṇi-nā-
 94 nālī ēṛri pōdu
 95 kuṛuṇi-nā-nālī
 96 āga ariśi tūṇi-
 97 nā-nāliyum vīr-
 98 ṛ=i[ru]ndār[k*]kū pa[n*] gu aiñjum diśāndri-
 99 tigaḷu[k*] ku³ pa[n] gu naṇ-nālu[k*]ku
 100 pōdu ariśi nā-nālī amudu śe-
 101 yd=aruḷavum i[v=ū]-
 102 [ri]l [i]p-pe-

¹ The intended reading was perhaps *Utsavattukku*.

² This letter is unnecessary.

³ Read *dēśāntarigaḷukku*.

- 103 rumāl Uḍaiya[ā*]r śrī-Rājēndraśōḷa-dēvar uttarāpada¹tha-bhūpati-
 104 yarai jayi[t*]t=ariḷi² yuddh=ōtsava vibhavattāl Gaṁgrā(gā) parigraham pa[n*]ni-
 105 Y=ariḷiṇa Gaṁkai-koṇḍa-śōḷan=enṇum=tiru-nāmattāl it-tiru-muṇṇattil
 106 vaitt=aruḷina uttam=āgram Gaṅgai-koṇḍa-śōḷanil uṇ-
 107 ṇum [a]ṇait[tu] vēdamum apū[rva]mum ōdum brahmachā-
 108 riḡalil riḡvēdam-ōduvār eḷu-patt=aiṇṇum Yajur-vēdam- ōduvār
 109 eḷu-patt=aiṇṇum [Cha]andōkara³-Sāmattukku irupadum Talavakāra-s¹ Sā-
 110 ma[t*]tukku irupadum Vājasa[ṇai]ya[t*]tukku irupadum Atharvattukkup=pa-
 111 ttum Baudhāyanīyam Gṛihya-kalpamum⁴(mum) Kāṭa[ka]mu[m*] [o]duvār[k*]ku
 pattu[m]-
 112 apūrvam ōdum brahmachāriḡal iru-nūṇṇ-muppadin[ma*]rum Rū-
 113 pāvatāram
 114 kēḷppār nā-
 115 ṇpadiṇmarum=ā-
 116 ga iru-nūṇṇ=e
 117 ḷupadiṇma[r]-
 118 kkuk=kalam on-
 119 ṇinukku nel-
 120 lu aṇu-n[ā*]ḷiyu-
 121 m Vyākaraṇam
 122 kēḷppār iru-pa-
 123 tt=aiṇṇum Pra-
 124 bhākaram kēḷp[pā]-
 125 [r] mup-pat=aiṇṇum Vēdāntam kēḷ[p]pa[va]r padinmar
 126 āga ōttuk=kēḷkku[m*] chātragaḷ eḷupadukkum kalam-o-
 127 ṇṇinukku nelluk-kuṇṇi-iru-nāḷiyum vyākaraṇam
 128 vakkāṇikkum nambikku nāl=onṇukku nelluk-ka-
 129 [lamum] Prabhā[karam] vakkāṇikkum nambi[kku] nelluk-kala-

¹ This letter is unnecessary.

² Read °aruḷi.

³ Read Chhandōga°.

- 130 mu[m] Vēdāntam vakkāṇippār oruttarkku nellu kalanē-
- 131 tūṇiyum Vēda[m*] apūrvam ō[du*]vi[p*] pār Ṛigvēda[t*]tukku mūva-
- 132 rum Yaju[r]-vēdattukku mūvarum Chhandōga-sāmattukku oruvanum
- 133 Talavak[āra*]-Sāmattu[kku] oruvanum Vājasanēya[t*]tukku oruvanum
- 134 Baudhāyanīyam Gṛīhyamum Kalpamu[m*] K[ā] takamum ōdu-
- 135 vip[pān] oruvannukku[m] āga ōduvippār upā[ddhy]āya¹-
- 136 Rūpāvatāra[m] vakkā[ṇippān] oruvanukku nellu muk-kuṇṇiyu[m*]
- 137 āga nāl=onṇukku nellu śrī-Rājarājan marakkālāl mu-
- 138 mu² ppadiṇ-kalattukku āṇḍu-vari nāl mu[n]ṇūrr=aru-pa-
- 139 dinukku nellu padin=āyira[t*] tu-aiñ=ñūrr= aru-padu-kalamum³ Vyākaraṇam vakkā
- 140 ṇi[p*]pārkkku ad³ dhyāyattāl ōr muḍiy vakkāṇittāl poṇ kaḷaṇjā-
- 141 gap-poṇ asṭ=ādhyāyattukku poṇ eṇ-kaḷaṇjum [Mi] māṇsai vakkā-
- 142 ṇippānukkum adhyāyattāl poṇ kaḷaṇjāga dvādaś=ādhyāyattukkup-
- 143 poṇ paṇṇ-iru kaḷaṇjum vēdam apūrvam ōduvikkum upādhy[āya*]r-u-
- 144 lliṭṭa padaṇiruvarvarkkum⁴ Rūpāvatāram kēlp⁵ vippān
- 145 pērāl poṇ araik=kaḷaṇj=āgap-poṇ aru=kaḷaṇjum Vyākaraṇa-
- 146 mum Mīmāṇsaiyum Vēdāntamum kēlkkum[m*] Chāttira[r*] eḷu-padinmarkkup-
- 147 pērāl poṇ arai-[k]kaḷaṇj-āgap pa[t]ṭa mudal-poṇ [muppatt]=aiñ-kaḷaṇjum

¹ The continuity of the record at this point is not traceable. Obviously a few lines are wanted here.

² This letter is unnecessary.

³ The quantity 10560 *kalam* is a mistake for 10800 *kalam*.

⁴ Read : *padin=oruvarkkum*

⁵ This letter is redundant.

- 148 āgappa[ḍi] mudal-poṇ aru-pattu-oru kaḷaṅjukkum ko-
- 149 (ko)²ṇḍa nilam piḍāgai Rājarāja-vaḷanāṭṭāḍu(tu) Āṇāṅgūr-ā-
- 150 ṇa Rājarājanallur=ōḍum=aḍainda Māmbākkach-chēriy=āṇa
- 151 Pavittiramāṇikka-nallūril¹ lum Mēlk-Kūḍalūr
- 152 āṇa Purushōttamaṇ-nallūri(1)¹lum ivv=ālvār Koṇḍ-a-
- 153 ruḷiṇa nilam nā[r*]-patt=ai-vēliyum=āvadu śrī-Paṅchavaṇ-
- 154 mādēvi-vadikkuk kiḷakkum Chaṇḍēsuvara-vā[y*]kkālukk[u*]-
- 155 te[r*]kkum Tiribhuvanaṁmādē[vi*]ch-chaturvvēdimaṅgalat[tu*] ellai-
- 156 [k]kum Kaḷakkuttūr ellaikkum āga i-v=iraṇḍ=ūr el-
- 157 [lai]kku merkkum Ariṇḍyap-pēr=ārriṇ teṇ-karait- tuṇḍam=agappaḍa-
- 158 [Mu]ṇ=āṇṇukku vaḍakkum naḍuvu paṭṭa nilattil(ttil)³ ivv=āl vā[r]-
- 159 [vā]ṇḍāṇ=i[ḍai] i-dhanmam śuṭṭi vilai koṇḍ=aruḷina nilam nār=pat-
- 160 narpat³ t=ai vēliyilu mumu³m Pavitramāṇikka-nallūrilum Pū
- 161 rushanārāyaṇa=na[1*]lūrilum kuḍi-irundu i-nilamu mu¹m kuḍigaḷai
- 162 veṭṭi amaiṇḍi ull=itta [uḷav=i]rai śuṭṭi mā-tūṇi māp-padakk=a[1*] ladu maṇ-
- 163 r=onṇum kāṭṭap=peṇār=enṇu tiru=āṇai-kuṇi Uḍaiyār śrī-Rājēndraśōḷa-
- 164 dēvar tiru-v[ā][y*]-molind=aruḷa namm=ūr paripālik-kiṇṇa Kāḷi-Ekāmranārum=
irukka

¹ This letter is unnecessary.

² The continuity of the record at this point is not traceable. Obviously a few lines are wanted here.

³ These letters are redundant.

- 165 ip-pariśu śeydō[m*] mahā-sabhaiyōm [l*] karai-pōndu-panittu Śrī-Sundaraśōla-
chchēri
- 166 Vennichchettu Gaṇasvāmi-kramavittap=paniyāl Śrī-Sembiyan-mādēvi-ch-
- 167 chēri madhyasthan Tiruvēṅgaḍam=āṇa Karuṇākarapriyaṇē¹
- 168 i-dharmman teṇ-chēri Śrī-Viranārāyaṇach-chaturvēdi-maṅgalattā-
- 169 r-rakshai [||*]

¹ Read eṇ-ivai°.

No. 35—UDEGOLAM MINOR ROCK EDICT OF ASOKA

(2 Plates)

P. R. SRINIVASAN, MYSORE

The Minor Rock Edict of Aśoka¹ edited below was discovered in March 1978 at a place called Udegolam in Siruguppa Taluk, Bellary District of Karnataka State. The discovery was announced in the *Indian Express* (Bangalore Edition), dated 5-3-1978 by Dr. M.S. Nagaraja Rao, Director of Archaeology and Museums, Government of Karnataka, Mysore. In this report only one boulder with inscription was stated to have been discovered. Later on in the same newspaper dated 11-3-78, this announcement was elaborated and in it was stated that one Shri Shaik Shahavali was responsible for bringing the existence of this inscription to the notice of the Director mentioned above. Action was taken by me immediately to send Dr. M. D. Sampath, Deputy Superintending Epigraphist and Shri N. Nanjundaswamy, both of the Dravidian Inscriptions section of my office to visit the place and copy the inscription. They did so on the 9th and 10th of March 1978, and copied the same. In the course of their work they discovered another boulder at the place, about 40 m, away from the other boulder with an inscription in similar characters, which was not previously noticed and reported anywhere, and they copied it on the 10th March 78. The reports about the discovery of the second inscribed boulder on the 12th March 78, and attributing it to Shri Shaik Shahavali (*Indian Express*, Bangalore edition, dated 15-3-78 and *Deccan Herald*, Bangalore, dated 15-3-78) and to the joint team of the officials of the Department of Ancient History, Karnataka University and the Archaeological Survey of India (*Madrās Mail*, dated 17-3-78) are incorrect. As will be seen below, the inscription discovered by my officers is the first part of the edict of which the inscription discovered and reported earlier forms the second part.

The site where the inscribed boulders are found is nearly 5 km from Tekkalkōṭe and to the south of Tekkalkōṭe-Udegolam road. The rocky outcrop of granite locally called Er-emaṭṭi (red hillock), one of the seven *maṭṭis*, lies at a distance of 3 km, to the south of Niṭṭūr² in the same Taluk where in July-August 1977, a Minor Rock Edict of Aśoka was discovered, and to the East-South-East of Udegolam village at a distance of 1.6 km. Boulder No. II, (discovered first) slopes from North to South, and the inscribed portion on it covers an area of about 4.5 m by 1 m. Boulder No. I (discovered by my office) is a small outcrop of granite and the writing on it covers an area of about 2.80 m by 1.20 m. This Boulder No. I has six lines of writing while Boulder No. II has seven lines of writing. But the writing on both boulders has suffered much damage, the one on Boulder No. I being more damaged than that on the other. Though, as has been stated above, the texts on both the boulders form one Minor Rock Edict of Aśoka, it is interesting to note that as at nearby Niṭṭūr, here also, half of the edict upto the date portion is engraved on one boulder and the rest on another boulder. The reason for this is not far to seek. The text being long and the letters bold and big, and there being no wide rock-surface, the scribe could not accommodate it on a single boulder. So, he had resorted to split it into two parts, and distributed them one on each of the two boulders, as was done by the scribe at Niṭṭūr.

¹ The macron over *e* and *o* is not used in this article.

² Above, Vol. XXXIX, pp. 149 ff and plate.

The lines of writing are not aligned properly on Boulder No. II, and here the last three lines consist of letters which are less bold and thick than the letters of the first four lines. The characters of the edict are roundish in shape and they are similar to those of other edicts of Aśoka found in this region. The language and orthography of the record are also similar to those of the edicts at Erraguḍi, Rājula-Maṇḍagiri and Niṭṭūr. Here, however, *r* is changed to *l* in *yathālaham* (lines 11-12), which is a characteristic feature of the Magadha dialect.¹ It may be mentioned that this feature is also met with in the Niṭṭūr Edict also.² *N* is changed to *ṇ* in some places (*kāleṇa*, line 2 ; *mahāptaṇ=eva*, line 3) and *t* is changed to *v* in two places viz., *apāchāvaiye* (line 11) for *apachavitaviye*, and *pavativāviyaṃ* (line 12) for *pavatitaviyaṃ*. The expression *hem=eva* (line 12) occurs in Erraguḍi and Niṭṭūr texts also, and its use in these versions has to be considered as a special linguistic feature. Another important point noticed in the writing is the mark of punctuation, in the form of a vertical *daṇḍa* put after some phrases. This is present in more places in the writing on Boulder No. I, while it is met with only at some places in the writing on the other boulder. The presence of similar *daṇḍas* are known only from the Kālsī Rock Edicts Nos. V and XI-XIII³ and from the Mahāsthān tablet inscription.⁴

This is another version of Minor Rock Edict of Aśoka, and its text is very much similar to the one at Niṭṭūr.⁵ But here, the order of the wording is changed in some places and phrases are missing from some contexts. Nevertheless its purport remains the same. As we have stated while editing the Niṭṭūr edict, the texts on both the boulders are to be taken as forming a single record, and so if the inscription on one or the other boulder was not discovered the available text will remain incomplete. The importance of this Edict lies in the fact that here too the name *Rājā Asoko* occurs. This increases the number of places where the name of Aśoka occurs to four, the other places being Maski, Gujarrā, and Niṭṭūr. At Niṭṭūr it occurs twice. The name *Rājā Asoko*, in the present case, is followed by *Devānaṃpiya* whereas at Niṭṭūr it is not so. At Maski⁶, it is given as *Devānaṃpiyasa Asokasa* and at Gujarrā⁷ it is given as *Piyadasino Asokarājasa*. This Minor Rock Edict has been sufficiently discussed with texts and translations in this journal⁸ as well as in the *C. I. I.*, Vol. I (1925), pp. 173 ff. So, here we are content with giving its salient features and the text.

First Boulder

TEXT⁹

- 1 ¹⁰... .na,ṇaṃ hakam upāsake | (III) no tu kho¹¹ [bā]ḍhaṃ pa . . . husaṃ [| *]
2¹² cha me pakamte | (V) iminā chu kāleṇa amisā¹³

¹ Above, Vol. XXXII, p.4.

² Ibid., Vol. XXX IX, p. text lines 3-4 on Boulder No. II.

³ *C.I.I.*, Vol. I (1925), pp.32, lines 40-44, and plate facing p.44.

⁴ Above, Vol. XXI, plate facing page 85.

⁵ Ibid., Vol. XXXIX, pp. 149 ff.

⁶ *C.I.I.*, Vol. I (1925), p.174, line 1.

⁷ Above, Vol. XXXI, p. 209, line 1.

⁸ Above, Vol. XXXI, pp.212 ff; Vol. XXXIII, pp.4 ff; Vol. XXXIX, pp. 149 ff.

⁹ From impressions.

¹⁰ Here the passage (I) *Devānaṃpiye hēv-āha* [| *] has been completely erased.

¹¹ After this '*ekaṃ saṃvachharaṃ*' are the words met with in Erraguḍi (above, Vol. XXXII, p.6, line 2), and *bāḍhaṃ* is not found.

¹² The passage '*s-ātireke chu kho savachhare yaṃ mayā saṃghe upayite*' is completely lost here.

¹³ The passage '*ye munisā devehi te dāni misibhūtā* [| *] (V) *pakamasa*' is lost here completely.

UDEGOLAM MINOR ROCK EDICT OF ASOKA
First Boulder



Size: One-twelfth

UDEGOLAM MINOR ROCK EDICT OF ASOKA

Second Boulder

Left Half



8

10

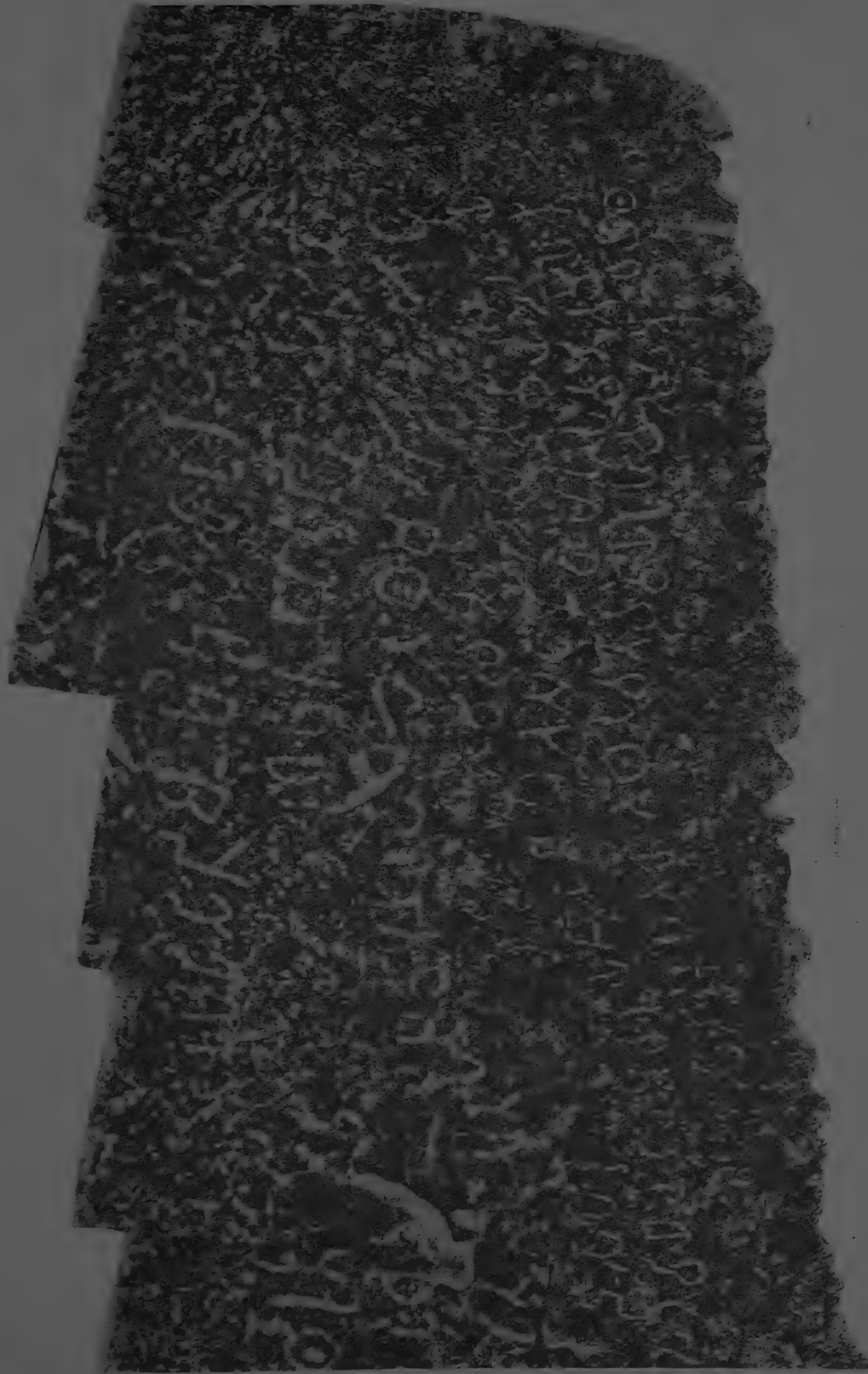
12

8

10

12

RIGHT HALF



SIZE: One-twelfth

3 hi iyaṃ¹ [| *] (VI) ²mahāpataṇ=eva sake³ [sa?] dhetave |

4..... (IX) etāya [iyaṃ]⁴ athāya sāvaṇē sāvāpīte⁵

5 ⁶..... .[thi]thiko⁷ cha iyaṃ pakame hōtu (XI) iyaṃ cha a[the]

6 ⁸..... [sā]vaṇe sa(sā)vapīte vyuthena [200] 50 6 [| *]

Second Boulder

TEXT⁹

7 I) Rājā Asoko Devānaṃpiye hevaṃ¹⁰ āha tath[ā] ānāpayā(yi)thā[| *] (II) rājūka
se ānapayisiti [| *] (III) jānapadaṃ cha jana[ṃ*] rathikāni [| *]

8 IV) mātā-pitusu [susū]sitavi[ye] [| *] (V) hevaṃ=eva ga[ru]su¹¹ [| *] (VI) prānesu
cha dayita[viye]¹² [| *] (VII) i[me] dhamma-guṇā pā(pa)vatitaviyā [| *] (VIII) he-

9 va[ṃ] tumṃphe rājūka ānapayātha .. ni Devānaṃpiyasa vachanena [| *] (IX)
ānapayitaviaya .. ta ha[ma]va [| *] (X) ānapayātha hevaṃ bāṃhan[ā]ni [cha] ha
[thiy-ā]rohā-

10 ni cha kāranakāni cha yug-ācha[riyāni] [| *] (XI) [he]vaṃ uive[sa]yātha amtevā-
[si] yādisā porānā [pakiti] [| *] (XII) tadisā susūsitaviye ti | iya[ṃ]

11 (XIII) iyaṃ apachāyitaviye ti | (XIV) sa āchāriyasa apāchāvaviye cha susūsitaviyā |
(XV) [yathā vā] a(ā)chāriyasa nāti.tasu[pi] ya[thā]laharṃ pavatitaviye ti[| *]

¹ The word *phale* said to have been "omitted after this by the scribe or engraver through oversight" (ibid., note 13) at Erraguḍi, is not found here also.

² The words 'no hīyaṃ' have been omitted here.

³ The passage 'khudakena pi pakamamīnena vipule svage-ārā' is missing after this, perhaps due to the oversight of the scribe or the engraver; or it is here introduced after the letter *ve* which seems to be followed by the letter *khu*.

⁴ In other places *cha* is found instead of this word which is put after *athāya* at Erraguḍi, etc.

⁵ At Erraguḍi etc., *sāvīte* is put instead of *sāvāpīte*.

⁶ The passage 'athā khudaka-mahalakā imaṃ pi pakameva amā cha me jānevu chira', is erased here.

⁷ At Erraguḍi, etc., 'chira-ṭhitikā' is seen.

⁸ The passage 'vipulaṃ pi cha vaḍasitā aparadhiyā diya-ḍhiyaṃ' seems to have been lost.

⁹ From impressions.

¹⁰ This word is given at the beginning of the line in the Erraguḍi text (ibid., p.7).

¹¹ The verb *susūsitaviye* is omitted here after this.

¹² The sentence 'sache vataviye' is omitted after this.

- 12 XVI) hem=eva sa [am]te[vā]sisu pi yathālaham pavatitaviye (|) yādisi por[ānā]
pakiti [| *] (XVII) yathā iyaṁ sātireke puvaya tathā pavativā(ta)viya[m] | (XVIII)
beva[m] tumphe ānapayāthā(tha)
- 13 nivesayātha cha amtevāsini ti[| *]
-

No. 36.—A COPPER-PLATE RECORD FROM MAHOBA

(1 Plate)

P. R. SRINIVASAN, MYSORE

The copper-plate record¹ edited below has been listed as item E 58 by Pandit Hirananda Shastri on page 38 of Part I of the *Catalogue of Archaeological Exhibits in the United Provinces Provincial Museum*, Lucknow. There, the findspot of the inscription is stated to be Mahōbā Fort and that it was forwarded evidently to the Museum at Lucknow, by the Collector of the Hamirpur District in 1898.² The plate is thin measuring 56 cm long and 20 cm high. It has writing on both the sides. There are 8 lines of writing on the obverse and 12 lines on the reverse. The plate has suffered damage at the top as well as at the bottom. Except for a line or two at the top and bottom of the reverse side, the record is legible as the writing is bold. This record has been the subject matter of a paper entitled "Agrarian Potentates in the Katchar in the 13th century in the light of the Kasrak Copper-plate inscription", presented at the recent Indian History Congress Session held at Bhubaneswar in the last week of December 1977.³ The treatment of the record in the above-mentioned paper is wanting in several respects. Besides, the record contains some interesting pieces of information on the social life of the time to which it belonged. It is, therefore, dealt with here in detail.

The characters of the inscription are Nāgarī which is regular for the period. Vowels like *a* (lines 3, 4 etc.), *ī* (line 2), *ṽ* (line 19), *u* (lines 7, 12, 18) occur. Among the consonants, *s* is written in two forms while the others are normal. The language is corrupt Sanskrit much influenced by local dialect. The words *guḍāntapatram* probably vulgo of *gūdhāntapatram* (private deed, and *śaḍtriṃśaty-ādāya* written also as *śaḍtriṃśatyā* and *śaḍtriṃśa* (thirty-six kinds of privileges ?) are of lexical interest.

The record contains eleven dates. The first date is V. S. 1283, chaitra śu. 11, Tuesday corresponding to 1277 A. D., March 30, and the last date is V. S. 1339 (current), Chaitra śu. 9, Thursday (i. e. 1282 A. D., March 19). It is evident that this is a record of transactions covering a period of 55 years and that it was committed to writing on 1282 A. D., March 19.

On the obverse the record refers to only one transaction probably done on the first date viz., 1227 A. D., March 30, in the reign of Suratāṇa-Samasadīna otherwise called Iltutmish who is known to have reigned from 1210 A. D. to 1236 A. D.⁴ He is described as *Paramabhaṭṭāraka* which indicates his imperial status. In the first line of the reverse the name of the Suratāṇa is damaged beyond recognition but since the date occurring here viz., 1234 A. D. March 14 falls within the reign-period of the same Samasadīna (Iltutmish), here also this ruler's name should have been given. Though the name of the ruler during whose

¹ This is registered as *A. R. Ep.*, 1962-63. Nos. A 51 and 52.

² *The Lucknow Provincial Museum Report*, 1898, p. 3.

³ Dr. Z. A. Desai, Director (Epigraphy), Archaeological Survey of India, Nagpur was kind enough to send me a cyclostyled copy of the paper.

⁴ *The Struggle for Empire*, pp. 130-35.

time the record was put to writing has not been stated, the last date viz., 1282 A. D. of the inscription falls in the reign of Balban.¹

The deed recorded on the obverse is stated to have been concluded when Suratāṇa-Samasa-dīna, whose imperial status has been indicated by the titles *Paramabhaṭṭāraka* and *Shāhi*, was at Vōdāmayūtā which has been identified with Budaun in Uttar Pradesh. After giving the particulars of date and the mention made of ruler in line 1, there is a reference to a chief (*maluka*) named Istakhāra of the place Śekhōjāmvāda in the *pratigaṇa* of Kasaraka in line 2. In lines 2-3, a money-lender named *Rā(Rāuta)* Chāchē, the son of *Rā(Rāuta)* Pāsala, of the Vāchchhila-gōtra and belonging to Kavaḍā-grāma is stated to have given his money. The exact amount lent by him is however not stated. The receivers of the money from him are then referred to in the following passages in lines 3-5. They were (1) Bhaṭṭa-Paduma, the son of Bhaṭṭa-Sulaṃgha, described as Brāhmaṇa-Tivāḍī belonging to the Bhāradvāja-gōtra; (2) Bhaṭṭa-Sulakhaṃha, son of Bhaṭṭa-Sulakhaṇa; and (3) Bhaṭṭa-Anaḍū, the son of Bhaṭṭa-Gaṅgēva(śa). These persons were residents of Muralī. They together gave the private deed obviously to the money-lender mentioned above. In lines 5-6, the amount of one *viśōpaka* besides the *shaḍtrimśad-ādāyā* (some privileges ?) per village from the villages of Ikaḍāmvō, Vaṇēlī, Khōḍiā and Dhulēlī, all situated in the Nīmōhāra-pratigaṇaka, is mentioned. Though the connection of the passages with the earlier one is not stated, it may be inferred from the context that the money and privileges from each of the villages which may have belonged to the *Bhaṭṭas* were intended to be given to the money-lender to discharge the debt the *Bhaṭṭas* owed him. In lines 6-7, the boundaries of the above-mentioned villages which seem to have formed a group, are given. They were-on the east was Vāuḍa; on the south Ūna; on the west Kāshtha-nadī; and on the north Jēmāiḍa. The names of witnesses to the transaction are given in lines 7-8. They are Vipra-Jāsū; Nigōhī-bhaṭṭa, Sahadēva and Pu[n]vāsu who were the sons of Dharamū, Bhaṭṭa, Vilhā-Bhaṭṭa, Lashamna and Mahāṇ [Mahidra]. They are stated to be *mahājanas* of Kasaraka. The writer of the record was *Paṇi* (*Paṇḍita*) Dēhūka.

The reverse also gives in the first line the name of the reigning king which ends in °dīna. The previous letters are difficult to read owing to the damage suffered by the plate here. The details of date are V.S. 1290, Chaitra śudi-13, Tuesday which correspond to 1234 A.D., March 14, f.d.t. 20. The name of the king's representative which is also unfortunately damaged beyond recognition, ends in °phala. Here the same money-lender viz., *Rā(Rāuta)* Chāchē, the son of *Rā* Pāsala, of Vāchchhila-gōtra and belonging to Kavaḍā-grāma (*Kavaḍā-grāma* on the obverse), figures. Interestingly he is stated to belong to *Rāuta-jñāti*, which is already indicated by the initial *Ra°* placed before his name and the name of his father. This *Rā* Chāchē had given his money to a number of persons mentioned below on different dates under private deeds (*guḍānta-patra=gūdhānta-patra*). Even here the exact amount lent by this person is not given. Four persons who received the amount on the above-mentioned dates are mentioned. They were *Maham* Rājū, and Bhōjū, both sons of *Rā* Sīḍha and of the Garga-gōtra who were residents of Kōligāmvē-grāma but perhaps originally belonging to Chōtpanā-grāma; and Lohaḍa and Hōlē, both sons of *Rā*. Sūhava (line 11) are stated to have given the private deed.

Then in line 12, three villages are mentioned viz., Unā, Salēlī and Ḍhalhalā. In the same line mention is made of an amount of five *viśōpakā* together with the *shaḍtrimśaty-ādāya*.

¹ Ibid., p. 155.

It is likely that the debtors were owners of the three villages and that they had pledged them on the above-mentioned date to the creditor for the amount to be paid from every village towards discharging their debt. The periodicity of the payment whether it is annual or half-yearly, is not however, stated. Further on, in the same line, the date V. S. 1298, Kārttika vadi 1, Sunday equivalent of 1241 A. D., September 22, is given and this passage is followed by the one in which Bhōjū, the son of Sīḍha is mentioned together with the amount $1\frac{1}{2}$ *viśōpakā* and *śhaḍtrimśaty-ādāya*. This may be taken to mean that Bhōjū returned this amount on this date to the creditor. In line 13, the date V. S. 1299, Phālguna śudi, Tuesday equivalent of 1243 A. D., February 24 is given, followed by the passage mentioning *Maham Rājū*, *Gājū*, *Bhōjū*, *Gāgū* and *Pālhē* who were the sons of Sīḍha. They seem to have paid 1 *viśōpakā* together with *śhaḍtrimśatyā* to the creditor on this date. In lines 13-14, the particulars of date V. S. 1299, Chaitra śudi 8, Friday corresponding to 1243 A. D. March 30, Monday (not Friday), are given. This is followed by the passage mentioning the same group of persons viz., *Maham Rājū*, *Gājū*, *Bhōjū*, *Gāgū* and *Pālhē*, who were the sons of, *Rā Sīḍha*. They seem to have paid 1 *viśōpakā* together with *śhaḍtrimśatyā* to the creditor on this date.

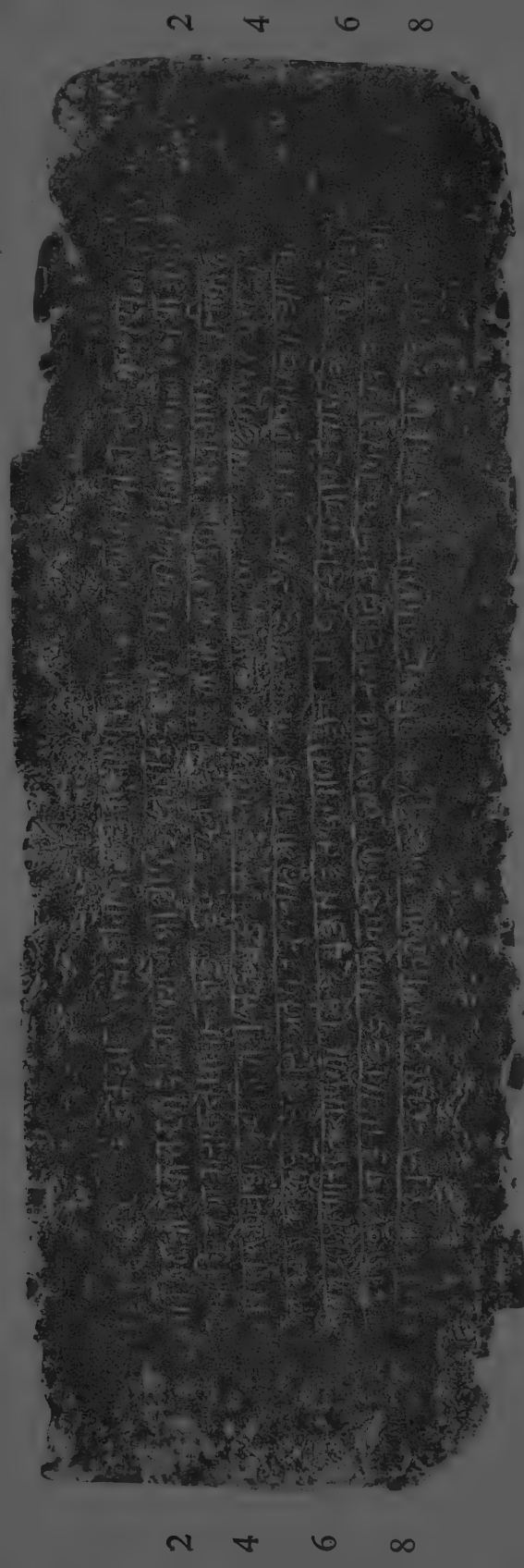
In lines 14-15 *Maham Rājū* and *Pālhē*, the sons of *Maham Sīḍha* and *Siāura*, the son of *Maham Sahajū* are mentioned who seem to have paid the amount of 3 *viśōpakā* together with *śhaḍtrimśatyā*, to the creditor on V.S. 1299, Āshāḍha vadi 7 Wednesday corresponding to 1243 A.D., June 10. In lines 15-16, mention is made of the fact that on V.S. 1300 (current), Bhādrapada śudi 13, Saturday corresponding to 1243 A. D., August 29, *Maham Gāgū*, the son of Sīḍha, paid the amount of *viśōpakā* together with *śhaḍtrimśatyā*. In the same year i.e., V.S. 1300, but on Mārgaśīra sudi 5 Wednesday corresponding to 1243 A.D. November 18, *Mālhē*, the son of *Rā Dharamū*, paid the amount of 1 *viśōpakā*. In lines 16-17, particulars of date viz., V.S. 1302, Pausha śudi 5, Monday equivalent of 1245 A.D. December 25, on which probably, *Lōhaḍa*, the son of *Suhava*, paid the amount of 1 *viśōpakā* together with *śhaḍtrimśatyā* are given. After this, it is stated that on V.S. 1307, Āśvina śudi 5, Wednesday, equivalent of 1251 A. D., September 20, f. d. t. .63 *Maham Lōhaḍa*, the son of *Suhava* paid the amount of 2 *viśōpakā*. In lines 17-18, it is given that on V. S. 1339, Chaitra śudi 9, Thursday corresponding to 1282 A. D., March 19, *Idaī*, *Sūdana* and *Madana*, the sons of *Rā Lōhaḍa*, had given, with willingness, a private deed. It is not stated to whom it was given. But it may be inferred that the same was given to the creditor *Rā Chāchē*. Here, however, the three villages viz., *Una*, *Salēli* and *Dhalahalā* are mentioned again and also the amount of three *viśōpakās*, probably the amount to be got from each of the three villages by the creditor. This will mean that the last mentioned persons had come into the possession of the villages and they belonged to the family of *Rā Lōhaḍa* mentioned in line 11 above. The debt, the family members, one of whom was *Lōhaḍa*, owed to *Rā Chāchē*, was not cleared even by V. S. 1339, the last mentioned date on this side, so that his three sons had again undertaken to repay it by pledging the villages to the creditor. The passage *ētē maham tishṭha[m]ti ākāśē* meaning that 'these mahants remain in the air', at the end of line 18, may be taken to refer to the fact that the ancestors of the three last mentioned persons had died by the time the deed was put to writing in V. S. 1339. A passage in line 19 is somewhat damaged. It is followed by the passage which contains the names of villages and a river which formed the boundaries of the three villages mentioned above. These were *Vāuḍū* on the east, *Saśi* on the south, *Kāshṭha-nadī* on the west and *Ikaḍāvo* on the north. It will be found that of these boundaries, *Vāuḍū* and *Kāshṭha-nadī* figure as boundaries to the pledged villages mentioned on the obverse. Interestingly one of the pledged villages, viz., *Ikaḍāvō* on the obverse figures

here as forming the boundary on the north of the three pledged villages. Only the second half of the writing in line 20 is preserved, the first half having suffered much damage. Even in the preserved portion, only the name of the writer or engraver can be read satisfactorily. It is stated here that *Pam* (*Paṇḍita*) Kuladhara wrote the deed (*pramāṇam*).

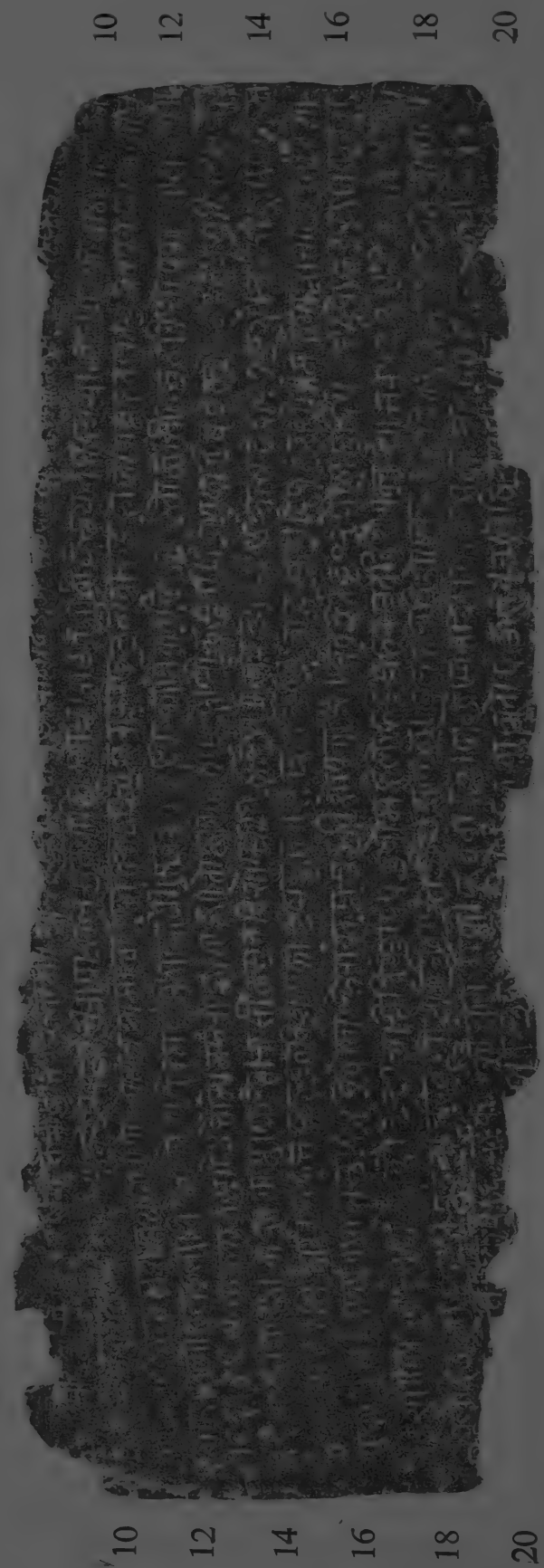
The importance of this inscription lies in the fact that it is a record of money transaction between *Rā Chāchē* and two groups of persons. According to the text on the obverse *Rā. Chāchē* had lent money to a number of *Brāhmaṇas* who had perhaps pledged their landed property and had agreed for the repayment of the loan by paying a certain fixed amount probably at certain intervals. Although the duration of the interval is not mentioned, it was in all likelihood, annual. The transaction took place in V. S. 1283 during the reign of Sultan Samasadīna or Iltutmish. His representative stationed at Śekhōjāmivāda of the Kasakapratigaṇa was one Istakhāra who cannot be identified.

According to the text on the reverse, the same money-lender *Rā Chāchē* lent money to the members of two families who were also *Rāutas*. They were *Maham Rājū* and *Bhōjū*, the sons of *Rā. Siḍha* and *Lōhaḍa* and *Hōlē*, the sons of *Rā. Sūhava*. The title *maham* prefixed to some of them, together with the title *Rā*, shows that they were men of nobility, whose wealth had become so diminished as to drive them to go to *Rāuta Chāchē* for raising a loan after pledging their landed property in three villages, and after agreeing to repay the debt at a fixed rate probably annually. The initial transaction took place in V. S. 1290 obviously in the reign of Sultan Iltutmish. The name of the Sultan's local representative is unfortunately not preserved. In the repayment of the loan by the debtors changes had taken place on different dates. In V. S. 1298, *Bhōjū*, the son of *Siḍha*, had agreed to pay a certain amount; in V. S. 1299, *Maham Rājū*, *Gāgū*, *Bhōjū*, *Gājū* and *Pālḥē*, the sons of *Siḍha*, evidently the same person mentioned above, had agreed to pay another amount; in a different month of the same year, the same people had agreed to pay a certain amount; in another month of the same year, *Maham Rājū* and *Pālḥē*, the sons of *Maham Siḍha* and *Siāura*, the son of *Maham Sahajū* had agreed to pay a certain amount; in V. S. 1300, *Maham Gājū*, the son of *Siḍha* had agreed to pay an amount; in another month in the same year, *Mālḥē*, the son of *Dharamū*, had agreed to pay some amount and in V. S. 1302, *Lōhaḍa*, the son of *Suhava*, had agreed to pay a certain amount. But it is stated that in V. S. 1339, *Udaī*, *Sūdana* and *Madana*, the sons of *Rā Lōhaḍa*, had given a private deed evidently pledging the same three villages, *Unā*, *Salēli* and *Dhalahalā* which were originally pledged in V. S. 1290. This shows that even in V. S. 1339, the loan received by the members of this family earlier was not cleared and that, therefore, there arose the necessity for re-pledging the villages by the descendants of the original debtor. The reason for this is not known, but it appears that there existed in the 13th century, a practice or local law which prescribed a certain time limit for transactions of this type after which the pledge required to be renewed. In the present instance the original transaction took place in V. S. 1290, and the renewal of the pledge took place in V. S. 1339, the period between the two dates being over 49 years. Probably, the time limit for such transactions was 50 years then, and the money-lender being eager to get the life of the deed increased, had obtained its renewal even before the 50 years period expired. In the list of persons given above all appear to belong to the two families of which the heads were *Rā Siḍha* and *Rā Sūhava*, except two persons one named *Siāura*, the son of *Maham Sahajū* (line 15) and *Mālḥē*, the son of *Rā Dharamū* (line 16). The relationship of these two persons to the members of the families of *Siḍha* and *Sūhava* is not clear. Probably *Rā. Sahaj* and *Rā Dharamū* were also related by blood to the others figuring here. As has

A COPPER PLATE GRANT FROM MAHOBA
OBVERSE



Reverse



SIZE : One-third

been stated above, the last mentioned date falls in the reign of Balban although this fact is not recorded in the text of the reverse.

A noteworthy detail relates to the *gōtra* of the money-lender *Rā Chāchē*. He is stated to belong to *Vāchchhila-gōtra*. On the other hand, the other *Rā tas* who had borrowed money from him are stated to have belonged to *Garga-gōtra*. The *gōtra* name *Vāchchhila* is apparently a corrupt form of a *gōtra* like *Vatsa*.

The terms *viśōpakā* and *śaḍtriṃsaty-ādāya* are interesting. The former seems to be the same as *viṃśōpaka* a copper coin which was one-twentieth of the standard silver coin, while the meaning of the latter is not clear, although it might refer to certain privileges associated with the ownership of land in a village.

Of the many geographical terms occurring here *Vōdāmayūta* has been identified with Budaun in Shajahanpur District, Uttar Pradesh. Other places like *Kasaraka-pratigaṇa*, *Śēkhōjāmīvāda*, *Kavaḍā-grāma*, *Muralī*, *Nimōhāra-pratigaṇaka*, *Ikaḍāmvō*, *Vaṇēli*, *Khēḍiā*, *Dhulēli*, *Vāuḍu*, *Ūna*, *Jēmaiḍa Kōligāmvē-grāma*, *Chōtṭana-grāma*, *Ūnā*, *Salēli*, *Dhal-halā* and *Saśi* and the stream *Kāshṭha-nadī* are not easy to identify although they must also be looked for in the vicinity of *Mahōbā*.

Obverse

TEXT¹

- 1 Siddham² || Samvat [1283] Chaitra-sudi 11 Bhaumē | Vōd āmayutāyām | Parama-
| bhaṭṭārakē [shā]hi | Śrīmat-Suratāṇa-Samasadī-
- 2 na-vijāya-rajyē Kasaraka-pratigaṇa [Śē]shō(khō)-jāmīvāda-Istashā(khā) ra-maluka³
|| Dhanikō nāma nāmataḥ | Kavaḍā-grāma -vāsta-
- 3 vya | Vāch[chhi]la-gōtra | Rā Chāchē | Rā[Pā]sala-suta [sva]dhanam pradattam |
Asya sakāsā(śā)t Dhāraṇikō nāma nāmataḥ | Muralī-vāstavya
- 4 Bhāradvāja-gōtra-vrā(brā)hma[ṇa]-Tivāḍi | Bhaṭṭa-Paduma Bhaṭṭa-[Su]lāmgha-suta
| Bhaṭṭa-[Su]lasham(kham)mha [| *] Bhaṭṭa-Salasha(kha)ṇa-suta | Bhaṭṭa-Anaḍū
| Bhatta - Gam—
- 5 gēva(śa)-suta | ētē (tair=ē)kamati [bhū]tvā guḍāva(ṇa)-patram pradattam [| *]
Nimōhāra-pratigaṇakē grāmu Ikaḍāmvō | Vaṇēli | Shē (Khē)ḍiā | Dhulē-
- 6 li [| *] ētē grāmachāri viśōpakā 1 prithaku śaḍtriṃsa(śa)ty-ādāy-ādhunē | pū[r*]
vvē Vāuḍu | dakshiṇa(ṇē) Ūna | paśchima(mē) Kāshṭha-nadī [| *]
- 7 uttara(rē) Jēmaiḍa | chatur-āgha(ghā)[ṭa*]-visu(śu)ddha-bhōktaṁ | Kasaraka-mahā-
jana-vipra-Jāsū Nigōhi-bhaṭṭa | Dharamū-putra-Sahadēva | Pu[n]vā—
- 8 sū Bhaṭṭa-Vīlhā Bhaṭṭa-Lasha(kha)[m]na | . ha[tē] | maham Mahidram ētē sāshi
(kshi)mu(m=a)ru(nu)vadamti | Pam Dē[hū]ka(kē)na lishi(khi)taṁ pramāṇam ||

¹ From impressions.

² Expressed by a symbol.

³ Some scratches are seen on top of this letter.

Reverse

- 9 || ¹Siddh[i]h || Saṁvat 1290 Chaitra-sudi 13 Bhaumē || Śrī..Su....dīna vi[ja]-
[yarājyē] pā shā[hī].....shā....
- 10 phala muluk | Kavāḍā-grāma-vāstavya | Rā Chāchē | Rā Pāsala-suta-Vāchchhila-
gōtra | Rāuta jñātiya svadhanam pradattam [| *] Asā(sya)² Dharanikō nāma
nāmataḥ |
- 11 Kōligāmvē-grāma-vāstavya | Garga-gōtru(tra)-Chōtpana-grāmānvalā(?) maham Rājū
Bhōjū Rā Sīḍha-suta Lōhaḍa Hōlē | Rā Sūhava-suta guḍāmṭa-patra[m*] pradattam |
grāmu
- 12 Unā | Salēli | Ḍhalahalā | viśopakā 5 paṁcha shaḍtrimśa(śa)ty-ādāya | saṁvat
1298 Kārttika-vadi | Ravau | Bhōjū | Sīḍha-suta viśopakā | 1/2 shaḍtrimśa(śa)tyā
- 13 Saṁvat 1299 Phālguna-sudi 4 Bhaumē | Maham Rājū | Gājū || Bhōjū | Gāgū |
Pālḥē | Sīḍha-suta | viśopakā 1 shaḍtrimśa(śa)tya | punaḥ Chaitra-sudi 8 Su(Śu)
krē
- 14 maham Rājū | Gājū | Bhōjū | Gājū | Pālḥē | Rā Sīḍha-suta viśopakā | shaḍtrimśa
(śa) || Saṁvat 1299 Āsha(shā)ḍha-vadi 7 Budhē | maham Rājū | Pālḥē ma-
- 15 ham Sīḍha-suta | Siāu[ra] maham Sahajū-suta viśopakā 3 shaḍtrimśa(śa) || Saṁvat 1300
Bhāda(ḍra)mva(pada) sudi 13 Śanau || maham Gāgū | Sīḍha-suta viśo-
- 16 pakā | shaḍtrisa(śa)tyā || Mārga-sudi 5 Vu(Bu)dhē | Mālḥē Rā Dharamū-suta viśo-
pakā Saṁvat 1302 Pausa-sudi 5 Chaṁdrē | Lōhaḍa Suhava-suta
- 17 viśopakā | shaḍtrimśa(śa)tya(tyā) | Saṁvat 1307 Asvi(śvi)ni sudi 5 Vu(Bu)dhē |
maham Lōhaḍa Suhava suta visopakā 2 || Sa(Saṁ)va[t] 1339 Chaitra sudi 9
Gurau
- 18 Rā Lōhaḍa-suta Udaī | Sūdana | Madana | prītyō(tyā) guḍāmva-patram [pradaṭṭam*]
| Una | Salēli | Ḍhalahalā viśopakā tṛi(tṛi)ṇi || ētē maham tishṭha[m]ti ākāse(śē)
- 19[ni]. kē tra[ddi] kaikayākō thavā bhōktaṁ pūrvv[e] Vāuḍu | dakshinē Saśi
paśchim[ē] Kāshṭha - nadi | uta(tta)ra(rē) Ikaḍā [m]ō chatu—
- 20da vi[śu]ddhē.....vvalātmanē | Paṁ Kuladhara lishti(khi)ta-prra-
[māṇa]m ||

¹ Traces of some letters or symbols are seen before this. Probably they represented the symbol for *siddham*.

² The word *sakāśāt* is left out here.

No. 37—SOME BRAHMI INSCRIPTIONS FROM GUNTUPALLI

(2 Plates)

P.R. SRINIVASAN, MYSORE

The inscriptions edited below are from Guntupalli a hamlet of Jilakarragudem village in the Chintalapudi Taluk, West Godavari District, Andhra Pradesh. The place is situated near a forest and there is a hill called Nāgaparvata near it. There are several caves excavated into the hill. There are also several Buddhist *stūpas* made of lime-stone slabs, in this place, some of which are intact. The lime-stone pillars on which the inscriptions have been engraved are all *in situ* near the big *stūpa*, except one which is preserved in the store-room of the office of the Archaeological Survey at the place. The site has been known for a long time,¹ but in the nineteen sixties it was again visited and some parts excavated by Dr. R. Subrahmanyam, the then Superintending Archaeologist of the Archaeological Survey of India, Hyderabad. In the course of this excavation he had discovered four pillars with inscriptions which are copies of one and the same text. These inscriptions have been published by Dr. Subrahmanyam in a monograph of the epigraphical series of the Andhra Pradesh Government, No. 3 entitled *Guntupally Brāhmī Inscription of Khāravēla* (1968). This work was commented upon by Dr. D.C. Sircar, in the *Journal of Ancient Indian History*, Vol. III, pp. 30-36, with plate. Recently the site was visited again by Shri I. Kartikeya Sharma, Superintending Archaeologist of the Archaeological Survey of India, Hyderabad. He had dug out two other inscribed pillars. One of them has a Brāhmī inscription above and a Śālaṅkāyana record below.² The other one has a Brāhmī inscription. This office had visited the place in 1975 and copied some of the inscriptions one of them being of the king Sada.³ On learning about the discovery of an interesting inscription of the Śālaṅkāyana dynasty, I sent my colleague Dr. M.D. Sampath, Deputy Superintending Epigraphist for Dravidian Inscriptions, to the place in 1978 for copying this inscription, as well as the other inscriptions. He was good enough to bring good impressions of these records on which the article is based.

I.—Inscription of the time of Mahārāja Sada

As has been stated above, a single text of the inscription is copied on all the four pillars found at the place. Each pillar is rectangular in shape and its front and back faces are broader than the faces on the sides. The top of the pillars is broken while at the bottom of each pillar there is a projection probably intended for insertion into a socket of another stone. Just below the writing on each front face there is a half-lotus medallion, of which the design is varied.

The characters of the record are Brāhmī. Palaeographically they have to be assigned to the early half of the second century B.C.⁴ Here, however, the letters *ch*, *d*, *l* and *h* are peculiar in shape, not met with anywhere else. The letter *kh* too has an interesting form. So, the opinion of Dr. D.C. Sircar⁵ that the alphabet has to be assigned to the 2nd

¹ A. Réa,

² This record is dealt with separately.

³ *A.R.Ep.*, 1974-75, No. B 7.

⁴ See Bühler's Palaeographical Tables, Plate III, Columns XXIII and XXIV.

⁵ *J.A.I.H.*, Vol. III, pp. 33-34.

century A.D., by comparing it with that of the Velpuru inscription¹ is not acceptable. For, the characters of the latter record are obviously of the 2nd century A.D. or still later, and they have little or nothing in common with those of our record. The language used here is Prakrit. The use of *kha* for *gha* in *Mahāmekhavāhana*² suggests that the language is Paisāchi.³

The inscription which does not contain any date refers itself to the ruler siri-Sada who is described as *Mahārāja*, *Kaliṅga-Mahishak-ādhipati* and *Mahāmekhavāhana*. It is stated that his scribe (*lekhaka*) named Chula-Goma gifted a *maṇḍapa*, evidently a hall of which the pillars with this inscription formed part.

This record is important in many respects. Firstly the ruler siri-Sada (śrī-Sata)⁴ is known for the first time from this. He is stated to be a Mahāmeghavāhana, i.e. belonging to the family of Mahāmeghavāhanas and *Mahārāja*. Mahāmeghavāhana is considered to be the founder of the royal house of Kaliṅga.⁵ Khāravela of the Hāthīgumphā inscription is called a *Mahārāja*, and Mahāmeghavāhana, but he is also called a Chedi and his father and grandfather were respectively Vṛiddharāja and Kshemarāja, and the record is generally considered to belong to the middle of the 2nd century B.C.⁶ Though Śrī-Sada of our record is also a Mahāmeghavāhana, he is not said to be a Chedi and his relationship with Khāravela is therefore not certain. The palaeography of the record suggests a date earlier than that of the Hāthīgumphā inscription. If this is so, then śrī-Sada may have to be assigned to an earlier period⁷ than Khāravela, and as belonging to a collateral line which had no affiliation to the Chedi family. The fact that Śrī-Sada's scribe was making a gift at a place full of Buddhist antiquities shows that Śrī-Sada, unlike Khāravela who was a staunch follower of Jainism, was in all probability a patron of Buddhism, which before the time of Khāravela, must have been the popular religion in the Kaliṅga country too, just as it was in the coastal Andhra country.

Śrī-Sada was the lord of Kaliṅga and Mahishaka and also apparently the region in which the present-day Guṇṭupalli lies. Kaliṅga is known but the identification of Mahishaka is not certain although it must be contiguous to Kaliṅga. If this is so, then the north-western part of the present Andhra Pradesh which lay to the west of Kaliṅga may have to be considered as the territory that went by the name of Mahishaka at the time to which the record belonged. This will mean that Śrī-Sada, a Mahāmeghavāhana, enjoyed the lordship over these two countries, and after his disappearance from the scene of Kaliṅga, Khāravela, another Mahāmeghavāhana who was also connected with the Chedi royal house⁸, became the ruler. From the fact that the latter is said to be the ruler of Kaliṅga, it is apparent that the Mahishaka country to its west went out of control from him. This was most probably the reason for Khāravela's military expedition to the western countries immediately after he became the ruler, to be precise, in the second year of his reign, his army during this expedition, going upto the

¹ Above, Vol. XXXII, plate facing page 86.

² The macron over *e* and *o* is not used here.

³ *J.A.I.H.*, Vol. III, p. 32, note 4. Similar feature is met with in the word *lekhaka* (Lüders List, Nos. 209, etc.) and *leghaka* (ibid., Nos. 1149, 1291).

⁴ *J.A.I.H.*, Vol. III, p. 34.

⁵ *The Age of Imperial Unity*, p. 212.

⁶ E.J. Rapson, *Catalogue of the coins of the Andhra Dynasty*, etc. p. xvii. *Contra*. *The Age of Imperial Unity*, pp. 215-16; *J.A.I.H.*, Vol. III, p. 31.

⁷ *J.A.I.H.*, Vol. IV, p. 161 and note 16 where Dr. S. Sankaranarayanan has already suggested this.

⁸ It may be remembered in this connection the instance of Samudra-gupta who was a Gupta and a daughter's son of a Lichchhavi ruler.

GUNTUPALLI INSCRIPTIONS INSCRIPTIONS ON FOUR SIDES OF A PILLAR

A

B

2

4

2

4

6

2

4

2

4

C

D

From Photograph

INSCRIPTION ON ANOTHER PILLAR.

II

2

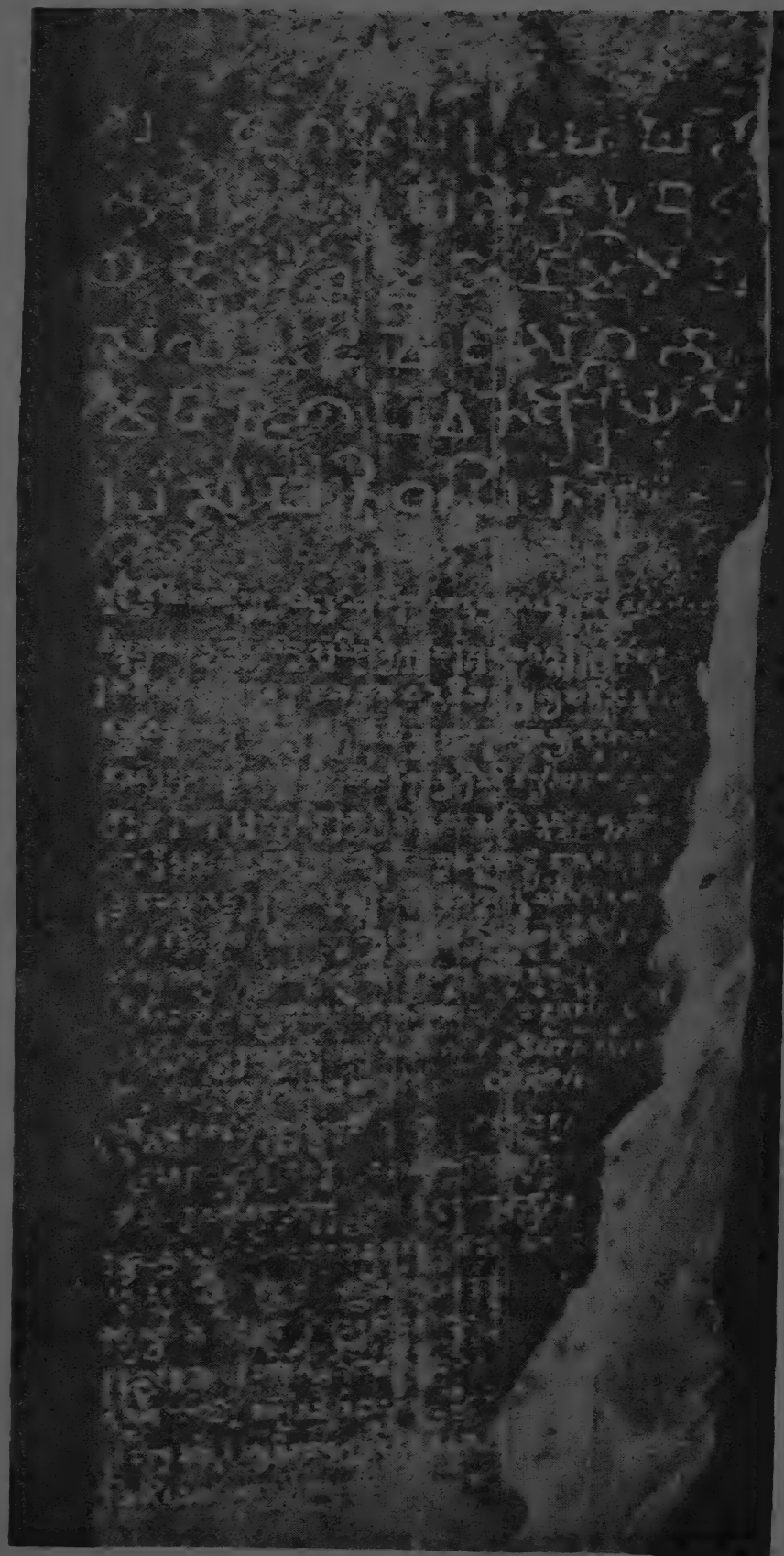
2

4

4

6

6



From Photograph

banks of the Kṛishṇabānā (i.e., Kṛishṇā).¹ During this expedition Khāravela is said to have thought of Śātakarṇi who was no doubt a Śātavāhana ruler. This fact seems to show that Śātakarṇi may have been responsible for annexing the Mahishaka country to his growing empire, and this had provoked Khāravela to launch the expedition.

In view of the fact that Śrī-Sada was a ruler of Kaliṅga in the 2nd Century B.C., and that he belonged to the Mahāmeghavāhana family, it is not possible to connect him with Mānasada of the Velpuru inscription² of the 2nd century A.D. or of a still later time,³ who was also not a Mahāmeghavāhana.

The inscription registers a gift of a *maṇḍapa* by Chula-Goma (Kshudra-Goma) who was the scribe of the ruler Śrī-Sada. The *maṇḍapa* as has been stated above may have been only a hall, and its nature is not specified. The inscription does not also contain any indication as to the nature of the complex of buildings where the hall was put up. But since the extant *stūpas* and other ruins at the place are of Buddhism, the hall should also have been put up for the benefit of the Buddhists and others who visited the place. Though there is nothing in the record to indicate the faith of the scribe, the circumstantial evidence mentioned above would go to prove that he was a follower of Buddhism, and that he had, though not mentioned so, come from the capital of Kaliṅga to this place of pilgrimage where he had put up the hall.⁴ Evidently this was a sacred place of Buddhism in those times, and as has been stated above, the place, in all probability, lay in the kingdom of his ruler.

Two territorial names occur here and they are Kaliṅga and Mahishaka. Their identification has been discussed above.

A

The texts of the four copies of the inscription are given below, and for the sake of convenience they are called A, B, C and D. The writing of copy A consists of five lines.⁵ The space occupied by the writing measure 27cm × 25 cm.

TEXT*

- 1 Mahārājasa Kaliga-Mahi
- 2 sak-ādhipatisa Mahāme-
- 3 khavāhanasa siri-Sada-
- 4 sa le[khakasa] Chula-Go-
- 5 masa maṇḍapo dānaṁ [||*]

B

The writing of copy B consists of five lines, and the space occupied by it measures 30 cm by 28 cm. At the time of discovery the pillar was intact as can be seen from the illustration in the *A.P. Govt. Arch. Series*, No. 3. But subsequently the left side of the inscribed part of the pillar has been broken and missing as is seen from the impression copied by my office.

¹ *The Age of Imperial Unity*, p. 215.

² Above, Vol. XXXII, pp. 88 ff., and plate.

³ Contra. *J.A.I.H.* Vol. III, p. 34. The title *Aira* borne by Mānasada may simply be an honorific meaning 'noble'.

⁴ A comparable instance is afforded by the Udayagiri cave inscription of Chandragupta II, where Virasēna *alias* Śāba, the *sachiva* of the ruler, who was from Pāṭaliputra caused the cave temple for Śambhu to be done (*C.I.I.*, Vol. I, p. 35).

⁵ At the time of discovery the writing here was preserved well (see plate in Dr. R. Subrahmanyam's monograph on this) but now it has been damaged.

* From impressions and plate in *A.P. Arch. Series*, No. 3.

TEXT¹

- 1 Mahārājasa Kaliga-Mahisak-
- 2 ādhipatisa Mahāmekhavāha-
- 3 nasa siri-Sadasa lekha-
- 4 kasa Chula-Gomasa maṇḍa-
- 5 ḍapo dānam [||*]

C

The writing of copy C consists of six lines and the space occupied by it measure 27 cm by 27 cm. An orthographical peculiarity is met with here. Instead of *ādhipatisa* the text reads *ādhipadisa* (line 2), the softening of °tisa to °disa being probably due to Dravidian influence.

TEXT¹

- 1 Mahārājasa Kaliga-
- 2 Mahisak-ādhipadisa Ma-
- 3 hāmekhavāhanasa
- 4 siri-Sadasā(sa) lekha-
- 5 kasa Chula-[Go]masa maṇḍa-
- 6 po dānam [||*]

D

The writing of copy D consists of five lines and the space occupied by it measure 31 cm by 26 cm. This pillar which was intact at the time of the discovery, has been broken at its top and bottom left hand corners, and the first *akshara ma* of line 1 and the first *akshara ma* of line 5 have been damaged partly.

TEXT¹

- 1 Mahārājasa Kaliga-Ma-
- 2 hisak-ādhipatisa Mahā-
- 3 mekhavāhanasa siri-Sad-
- 4 asa lekhakasa Chula-Go-
- 5 masa maṇḍapo dānam [||*]

TRANSLATION

[This] *maṇḍapa* is the gift of Chula-Goma, the scribe of *Mahārāja* siri-Sada, the Mahāmeghavāhana, the lord of Kalinga and Mahishaka.

II.—PILLAR INSCRIPTION

This inscription² is engraved on a big rectangular lime-stone pillar. At the top of the pillar a half lotus medallion is carved. This pillar was discovered in the monastery area at the *stūpa*-site near the caves at the place, during a recent excavation by Shri I. K. Sharma. The writing consists of six lines and the space occupied by it measures 37 cm by 27 cm. Below this, another inscription of the Śālaṅkāyana family is engraved which is dealt with in another article. The inscription under discussion is written in Brāhmī characters of about the 2nd

¹ From impressions.

² A. R. Ep., 1977-78, No. B 41.

ANOTHER PILLAR INSCRIPTION

III



2

2

4

4

Size : One-third

STONE SLAB INSCRIPTION

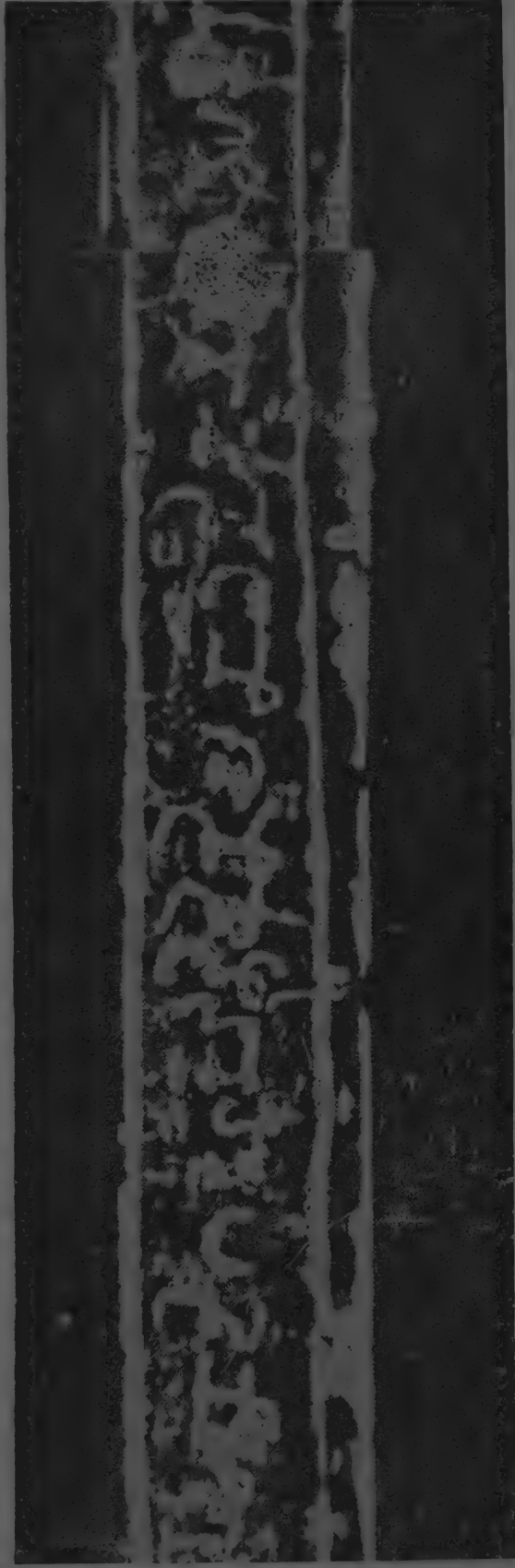
IV



SCALE : One-fifth

ANOTHER STONE SLAB INSCRIPTION

V



From Photograph

century A. D., regular for the period. Vowel *i* occurs in line 3. The letter *dh* has a triangular form (lines 2-3). The left bottom line of the letter *nā* in *māhānāga* ° (line 5), has been erased. The letter *!* in the Sakule (line 1) is noteworthy. The language is Prakrit, and the use of *maḍava* for *maṇḍapa* of śrī-Sada's inscription is noteworthy. *Māhānāga* ° is a mistake for *Mahānāga*°.

The inscription records that the pillar on which it is engraved is a *jasakhambha* (*jaya khambha*- pillar of victory), in the great stone-hall called *Inammi-mahāsela-maḍava*, erected as a pious gift, in favour of the Buddhist community (*Ariya-Saṃgha*) of the *Māhānāga-parvata* by *Budhā* (*Buddhā*), a lay-worshipper (*upāsikā*) and the wife of the householder *Haṃgha* of *Sakule*. The name of the hall is noteworthy. What *Inammi* means is not easy to say. Probably it is the name of a place or of a family. The description of the pillar as *jasakhambha* is interesting, and it does not mean anything more than that its erection was a pious act on the part of the donor. The name *Mahānāgaparvata* is met with in a few other Brāhmī records found at the place, and it evidently denotes the hill there. It is interesting to note that even today the hill is called by the name *Nāgaparvata* as has been stated above. *Sakule* appears to be the place from where the householder *Haṃgha* hailed.

TEXT¹

- 1 Sakule ḡahapatino Ha[m̐]gha[sa]
- 2 bhariyāya upāsikāya Budhā-
- 3 ya deyadhama Inammi-mahā-
- 4 sela-meḍava jasakhambhā(bha)
- 5 Mā (Ma) hānāgapavata Ariya-Saṃ-
- 6 ghasa patiṭhapita[m̐] [||*]

III.—ANOTHER PILLAR INSCRIPTION

This inscription ² is engraved on another pillar very similar to the one on which inscription No. II discussed above is engraved. This pillar was also discovered at the same place as the other pillar. This inscription consists of five lines of writing and the space occupied by it measures 38 cm by 15 cm. The letters are shallow and the impression is therefore smudged. The smudging is too much on the left side of the writing, due to which a letter is not at all clear at the beginning of each of the lines. The characters are Brāhmī of about the 2nd century A. D., but somewhat later than those of the inscription No. II above. The language is Prakrit. The word °*pati* occurring in compounds is spelt as °*pata* in two places (*ḡahapata-sa*, for *ḡahapatisa*, line 1 ; °*patakānaṃ* for °*patikānaṃ*, line 4). The use of *maḍava* for *maṇḍapa* of śrī-Sada's inscription, and *thabha* for *khambha* of inscription No. II above is noteworthy.

The inscription records the pious gift of a pillar (*thabha*) obviously the one on which it is engraved in the stone-hall (*maḍava*—*maṇḍapa*) on the *Mahānāgapavata*, together with a cave (*sa-ghara*). The gift was made by two persons. One was *Naṭaga*, who was the son of the householder of *Kanaṃtarabu* and the other was *Saghākumā* (*Saghākumāri* (?)—*Saṅghakumāri*), the daughter of the householder *Sapasaga* (*Sarpasaṃga*), a *cheṭa-pāchaka* (servant-cook). The gift was made in favour of the community called *Doṇadanapatikas* which is known for the first time from this record. The name *Naṭaga* appears to be a variant of

¹ From impressions.

² *A. R. Ep.*, 1977-78, No. B 42.

Naṭaka. A person of this name is known from the Banavāsī Nāga-stone inscription.¹ Kanaṁtarabu seems to be the name of a place from where the householder, whose name has not been given here, hailed.

TEXT²

- 1 Kanaṁtarabu gahapata(ti)sa putasa Naṭaga-
- 2 sa cha cheta-pā[cha]ka- Sapaśaga gaha[pati]-
- 3 sa duhu Saghākumāya cha Doṇadana-
- 4 pata(ti)kānaṁ Mahānāgapavate sela-ma-
- 5 ḍave thabho deya-dhamāṁ sa-ghara dānaṁ [||*]

IV.—STONE SLAB INSCRIPTION

This inscription³ is engraved on a stone slab found in one of the caves near the stūpa-site at the place. It is now preserved in the store-room of the Archaeological Survey of India there. It is in one line and the space occupied by the writing measures 1 m 8 cm by 7 cm. The letters are neat and bold, each measuring about 6 cm high, the letter *a* being taller on account of its right vertical part. The characters are Brāhmī of the 1st-2nd century A. D., and it is therefore earlier than the inscription No. II dealt with above. Owing to the shallowness of the writing the impression has become smudged. At the beginning and at the end of the line some letters have been damaged very much and they cannot, therefore, be made out. The language is Prakrit.

It records the gift of something (the nature of which can not be determined owing to the loss of some letters at the end), by the nuns who were the pupils (*amtevāsini*) of Budhi whose name was probably different but owing to the loss of some letters at the beginning it has not been preserved in full.

TEXT⁴

Budhino amtevās[i]n[i]na[m*] bhi[khu]nina[m*] dānaṁ [||*]

V.—ANOTHER STONE SLAB INSCRIPTION

This inscription⁵ is engraved on another stone slab discovered in one of the caves near the stūpa-site at the place. It is now preserved in the store-room of the Archaeological Survey of India, there. It is in one line and the space occupied by the writing measures 75 cm by 5 cm. Each letter is about 5 cm in height. The letters are slanting and tend to be cursive. The characters are Brāhmī of the 2nd century A. D. The writing is preserved well, except for some damage it has suffered at the beginning and at the end. The language is Prakrit. Owing to the damage of the letters at the end of the line the sense of the inscription cannot be made out completely. It refers to a person whose name begins with Mahā° who was a resident of Mahānāgaparvata.

TEXT⁶

Mahānāgapavata-nivāsisa Mahā.....

¹ Lüders' List, No. 1186.

² From impressions.

³ A. R. Ep., 1977-78, No. B 43.

⁴ From impressions.

⁵ A.R.E.P., 1974-75, No. B 8.

⁶ From impressions

No. 38—THREE INSCRIPTIONS OF PARAMARA JAGADDEVA FROM
KOLANUPAKA

(3 Plates)

P. R. SRINIVASAN AND V. S. SUBRAHMANYAM, MYSORE

The three inscriptions edited in the following pages are from **Kolanupāka**, Bhuvana-giri Taluk, Nalgonda District, Andhra Pradesh. This place is well-known for its old temples and antiquities which testify to its former glory and importance. It has yielded many more inscriptions.¹ The records under study are for the sake of convenience, called *A*, *B* and *C*. Of these *A* has been published in *Andhra Pradesh Government Archaeological Series, No. 3 (Kannada Inscriptions of Andhra Pradesh)*, No. 45, pp. 57 ff., while *B* and *C* are published for the first time here. Several verses of *A* are repeated in *C*. All the three belong to the period of a single chief only. While *A* and *B* are dated in the same year and are almost identical in their contents couched in different texts, *C* is dated two years later than the former two and its grant portion is different.

The characters of inscriptions *A* and *C* are Kannada and those of *B* are Nāgarī and they are regular for the period. The language of these records is Sanskrit, but for a few place-names.

The inscription *A*² is on a slab built into the wall of the main shrine of the Viranārāyaṇasvāmin temple at Kolanupāka. It has 36 lines of writing which is well preserved. The record *B*³ is engraved on a slab built into the inner side of the wall of the *maṇḍapa* in front of the main shrine of the same temple. It has 49 lines of writing in beautiful Nāgarī characters. Besides, at the bottom of the record and in the middle of lines 42-49, in a rectangular space, a standing figure of the god Viṣṇu is sketched in outline. The deity has four arms, holding probably *chakra* and *śaṅkha* in the two upper hands, a lotus in the lower right hand and the *gadā* in his lower left hand. He wears the *kirīṭa-makuṭa*, a long *hāra*, a long *yajñōpavīta* reaching the knees and other ornaments. The feet are kept facing opposite directions. A circle representing the sun is engraved on the right side of the head of the figure and a crescent representing the moon is engraved on the left side. This figure probably represents the god Viranārāyaṇa of the temple which is its name or Jagaddēvanārāyaṇa referred to in the records. The inscription *C*⁴ is incised on the four faces of a stone pillar lying in the compound in front of the Sōmēśvara temple of the same place. Owing to the breakage at the top of the third and fourth faces of the pillar, the writing in these places has been damaged. There are 107 lines of writing extant.

All the three records belong to the reign-period of the later Chālukya emperor Tribhuvanamalla (i.e., Vikramāditya VI) who is stated to be ruling from Kalyāṇapura. Of these, *A* and *B* contain the details of date, expressed in words, such as Chālukya-Vikrama year 29, Tāraṇa, Chaitra, Pūrṇimā, Sunday, lunar eclipse, which regularly

¹ See *A. R. Ep.*, 1961-62, Nos. B 60-107.

² *A. R. Ep.*, 1961-62, No. B 89.

³ *Ibid.*, No. B 90.

⁴ *Ibid.*, 1966-67, No. B 3.

corresponds to 1104 A. D., March 13. The record *C* contains the details of date, also expressed in words, viz., Chālukya-Vikrama year[3]1, Vyaya, Vaiśākha śu. Akshaya-tṛtīyā, Sunday, which regularly correspond to 1106 A. D., April 8.

All the three inscriptions refer themselves to the rule of Paramāra Jagaddēva, as a subordinate of the above-mentioned Chālukya Vikramāditya VI. Two other records of this chief have been known, one from Jainad¹ and the other from Dongargaon.² While editing the latter record, Dr. V. V. Mirashi has dealt with several points pertaining to the history of this chief. The records under examination go to substantiate his points besides providing some additional points of interest.

The Paramāra family is called Hutavaha-varṇśa (i. e. Agni-varṇśa) in inscription *B* (verse 10). The same verse says that Vairisimha was born in it. He was followed by his son Śrīharsha, his son Muñja, his brother Sindhurāja, called Sindhala in inscription *A* and Siṃdala in inscription *C* and his son Bhōja. After Bhōja came Udayāditya who is stated to belong to Bhōja's family, But in inscription *A*, Udayāditya is said to be the son of Gōṃdala, a *pitrivya* or paternal uncle of Bhōja. Inscription *C* simply says that Udayāditya was the son of Gōṃdala who was a ruler after Bhōja. So, our inscriptions *A* clarifies the correct relationship of Udayāditya, and consequently of Jagaddēva also, to Bhōja. In the light of this statement of the Jainad inscription³ that Bhōja was *pitrivya* (i. e., paternal uncle) of Jagaddēva and the statement of the Dongargaon record⁴ that Bhōja was the brother (*bhrātā*) of Udayāditya may be said to be not very accurate. Inscription *B* also states that Udayāditya had several sons of whom Jagaddēva was eminent. The information that he was obtained by Udayāditya, after the latter's propitiation of Śiva, as mentioned in the Dongargaon⁵ inscription is not recorded here.

Regarding Jagaddēva's service under the Chālukya king Tribhuvanamalla, our inscriptions *A* and *C* say that he was brought out of affection, from Dhārā by the latter, and was given half of the Kuntala kingdom considering him to be his son. Inscription *A* further says that Jagaddēva helped the Chālukya ruler to become the lord of a vast territory. But inscription *B* says that Jagaddēva went to Chālukya king when the latter considered him to be his son (*dharma-tanaya*). The Dongargaon record⁶ states that the Kuntala king considered him to be the first amongst his sons, and that he made him ruler of the southern part of his kingdom (*dakṣiṇa-dīś-ālarṇkāra*). The Jainad inscription, on the other hand, does not say anything about this matter. According to our inscriptions Jagaddēva is described not only as *Pratipanna-Karṇṇa* (subduer of Karṇṇa) but also as Hanumān (*B* line 33). He is also called *Maṇḍalēśvara* (*A*, line 31) and *Kumāramahāmaṇḍalēśvara* (*B*, line 43). Jagaddēva's prowess is compared to the three fires of *aurvva*, *pavi* and *dāva*, combined into one, and with this power, it is said that he was able to destroy the three forts of the enemies. Who these enemies were is not indicated in our records.⁷ Probably they were the Kalachuris, the Andhras and the Karāṇṭas (i. e., Hoysalas). Inscription *B*, however, states that Chālukya king's enemy was Vallāla and that he was defeated by Jagaddēva who was riding an elephant (*B*, lines 35-36). This is elaborated in inscription *C* which states, in lines 60-67, that Jagaddēva rode the

¹ Above, Vol. XXII, pp. 54 ff.

² Ibid., Vol. XXVI, pp. 177 ff., and plate.

³ Above, Vol. XXII, p. 60, text line 7.

⁴ Ibid., Vol. XXVI, p. 183, text lines 2-3.

⁵ Above, Vol. XXVI, p. 183-184, verse 7.

⁶ Above, Vol. XXVI, p. 183, text lines 4-5.

⁷ See *ibid.*, p. 179 for a discussion on this.

elephant called Kālamēgha and when the Karṇāṭaka army was running hither and thither, he killed six thousand soldiers single-handed. These two statements go to substantiate the statement that the Chālukya king was pleased to give half of the Kuntala kingdom to Jagaddēva because he made it possible for the former to be the lord of the earth bounded by the *Lōkā-lōka* mountains (*A*, lines 24-25). The king Vallāla or Vallāḷa referred to in our inscriptions *B* and *C* was Ballāla, the son of Eṇyaṅga, the Hoysaḷa.¹ Besides the victory over the Hoysaḷas, Jagaddēva, according to our inscription *C*, is said to have conquered the kings of Vēṅgī Draviḷa, Chakrakūṭa, and Āhirs, during his *digvijaya* campaign.

Inscription *A* refers to Sōmala, the son of Sāḍiga who was the son of Siha belonging to Mahishapura in the Pāriyātra country. This Sōmala was holding the post of *Mahāsārn-dhivigrahin* and *Daṇḍanāyaka*. He is described as a *mahātman* (line 28). He caused the installation of Arkka (the sun), the *Grahas* (the planet), the *Mātrikas* (the Saptamātrās) and Viṣṇu, the lord of the town, all in Sōmēśvara or in the precincts of the temple of Sōmēśvara. He also installed the deities Buddha and Vāk (i.e., Sarasvatī), the former in front of the temple of Sālēśvara and the latter in the Īśāna-maṭha of the north. He also built the temple of Jagaddēvanārāyaṇa at Kollipāka, the capital of the territory ruled by Jagaddēva. It is for the maintenance of this temple and for worship and offerings of the deity that Jagaddēva made a gift of the income from Piriyaṇbaruti-grāma of the group of twelve attached to the *paṭṭana* (town). The income of the village is stated to be 20 *pura-drammas*, meaning probably that the money was given by the town as a whole or the town administration, perhaps annually. Out of this amount, however, a sum of two *drammas* which was previously gifted to the deity Appēśvaradēva was excluded, leaving 18 *drammas* as the amount gifted to the deity Jagaddēvanārāyaṇa. The gift was made on the occasion of the lunar eclipse that occurred on the given date viz., Chālukya-Vikrama year 29, Tāraṇa, Chaitra śu. 15, Sunday corresponding to 1104 A. D., March 13. Besides this, gifts of oil, flower threads and flower garden at Niḍuṅgalūr, probably the same as Niduṅgalūr of inscription *B*, were also made to the temple by the chief, and also some rice-fields, though bought out of the gold of the temple, were made to be enjoined by the temple tax-free. There was also the gift of five, four, and three *Uttamagaṇachinnas* respectively for the first, second and last grades of lands from all the villages of Kollipāka-7000.

The text of inscription *B* is different from that of *A* but the purport is almost identical with that of *A*. But the gift was made on the same occasion of lunar eclipse on the same date viz., 1104 A. D., March 13. The gift was made by Jagaddēva who is described as *Samadhigata pañcha-mahāśabda* and *Kumāramahāmaṇḍalēśvara* for the purpose of maintenance of the temple and worship and offerings to the deity therein of Jagaddēvanārāyaṇa built by him evidently the same temple at Kollipāka mentioned in inscription *A* above. Here the gift was the money income from the village of Peddapembaru which was one of the twelve attached to the *pattala* (*paṭṭana*). The money income here is stated to be 20 *griha drammas*, meaning probably the amount paid perhaps annually by each household. It seems that this amount was originally assigned to the temple of Prāgaṇēśvaradēva of the village. Out of this amount, however, a sum of 3 *drammas* which was due to the king was excluded. So, the balance of 17 *drammas* given by the households was by our record assigned to the Jagaddēva-nārāyaṇa temple. A similar amount of 17 *drammas* paid by the *pura*, i.e., town or town administration seems to have been assigned to the same temple. Other gifts like the rice-fields bought from

¹ See above, Vol. XXII, pp. 58-59 for a discussion on this.

out of the money of the temple treasury at the back side of the tank called Jagaddēva-mahōdadhi at Rāmalacheruvu village, a garden for growing useful fruit trees in the middle of a stream called Ūsharakunṭhī-nadī in Niduṅgalūra-grāma (perhaps the same as Niduṅgalūr of inscription *A*), the five, four and three gold coins, probably the same as the *uttamagaṇḍa-chinna* of inscription *A*, respectively for the first, second and last varieties of lands in each village, a certain quantity of oil by every oil-monger and three flower threads by every florist were also gifted to this temple, besides the village Maddigaṭṭu of the Pullunūr 70 which was made tax-free.

The text of inscription *C* has some verses which are the same as found in inscription *A*. In *C*, the descriptive part is brief. The description of the exploits of Jagaddēva is detailed (*C*, lines 58-67). The gift recorded here was made by him who is described as *Mahāmaṇḍalēśvara* to the Traipurushadēvālaya and also to a temple of Brammēśvara and a *Maṭha* of Sōmēśvara, of which the particulars have been lost due to the damage suffered by the inscription at this place. These temples were caused to be built by Brammadēva-nāyaka, the son of Thakkaṇēnāyaka on the northern side of Sōmēśvara at Bhuvanagiri. The gift was made for the maintenance of these temples as well as for the worship and offerings of the deities therein, on the occasion of the Akshaya-tṛitīyā in the Chālukya-Vikrama year 31, Vyaya, Vaiśākha śu.3, corresponding to 1106 A.D., April 8. The gift consisted of the village of Gōshṭhipālu-grāma in Ālēti-kampanaka which was freed from being pointed at (by the officials) and freed from the payment of all taxes. It will be seen that the matter of the records *A* and *B* relates to gifts made to the Vishṇu temple called Jagaddēvanārāyaṇa, and the matter of the record *C* relates to the gift made to Śiva temples. It is interesting to note that the general Sōmala also built temples to Arkka, Grahas, Mātṛigaṇa, Buddha and Vishṇu. It seems that there were already the temples of Sōmēśvara and Śālēśvara at Kollipāka.

Several geographical names occur. Of these Mount Arbuda is Mount Ābu of modern times. Lōkālōka mountains of inscription *A* are the legendary ones. Kuntala, occurring in all the records comprised of the northern districts of the present Karnataka State and the southern districts of Maharashtra. Kalyāṇapura is Kalyāṇ near Bombay. Dhārā is modern Dhār in Madhya Pradesh. Kollipāka occurring in *A* and *B* is the same as Kolanupāka, the findspot of these records. Piriyaṇembaruti, Chiduku-cheruvu, Kaṭṭakrandivrayyadōna, Dudde-cheruvu, Eṇṇaṅguṇṭa, Kaṭṭachattu-rāvi, Niduṅgalūr, and Rāmalacheruvu of inscription *A*, are yet to be identified. The Pāriyātra-dēśa of *A* was the country in the western Vindhya, but Mahishapura in it is to be identified. Kāvērī, Gūrjjara, Mālava, Bhāgīrāthī, Kailāsa, Mahākāla (Śiva at Ujjain), Andhra and Tuṅgabhadra of inscription *B* are well known. But Peddapembaru, Rāmalacheruvu, Niduṅgalūra (probably the same as Niduṅgalūr of inscription *A*) Pullunūra and Maddigaṭṭu-grāma of inscription *B* are to be identified. Vēṅgi, Draviḷa, and Chakrakūṭa of inscription *C* are well known. But the country of the Āhirs was probably Āhirwāḍa lying between Bhilsa and Jhansi.¹ Bhuvanagiri, is the same as Bhuvanagiri, the headquarters of the Taluk of the same name in which Kolanupāka is situated. Ālētikampanaka and Gōshṭhipālu-grāma are yet to be identified.

Inscription A.

This record commences with a symbol for *siddham* or *ōm*. Verse 1 praises the god Śrinātha or Mahāvarāha and invokes his grace. In the next verse also the same god, here called by his other names like Kēśavamūrti, Ādipurusha and Nārāyaṇa is praised as the

¹ *Select Inscriptions* (1965), p. 474, note 1.

lord of the three worlds and one displaying in his hands lotus, conch, *chakra* and Kaumōdākī (i.e., the club) and his protection is invoked. Verse 3 describes the mountain Arbuda. In the next verse the same mountain is described as peopled by penance-doing *siddhas* and *munis* and by *kinntaras*. The next verse (verse 5) says that the mountain due to its being covered by the pollen looked like a golden one (i.e., Mount Mēru) often. Verse 6 describes that due to the presence of sheets of bees which had been attracted by the scent of the lotus flowers, even the day looked like night. The verse 7 refers to the Mānasa lake, *rāja-haṁsas*, etc. The next verse describes the lakes there and their water which wore a variegated appearance. In the next verse also the lakes are described as inviting, through the noise of the birds inhabiting them, the sky-roaming couples. Verse 10 describes the breeze blowing there in its three aspects of coolness, gentleness and fragrance. The next verse states that the mountain with the Kinnaris singing, with the waving of the Chamari-deer, and with the presence of the sky-roaming women, appeared like kings. The verse 11 describes again, the mountain as if possessed of white umbrella, by the trees with white flowers on it, and so resembled a king. The likeness of the mountain to a king is further described in the next verse (verse 13). Verse 14 says that in that mountain which looked like the *tilaka* of the north, there was a renowned hermitage of the sage which looked like the second residence of Padmāsana or Brahmā, and which was full of men learned in all knowledge. Verse 15 describes the hermitage as full of a variety of grains and vegetation and as peaceful. Verse 16 states that in that hermitage the *agnihōtra* was performed in such a manner as to produce large quantities of smoke. The next verse (verse 17) continues the description of the hermitage stating that it was full of deer cubs and babies and pupils, which formed the real part of the place. How the monkeys helped the sage, how the birds with their wings fanned the *hōma* fire with devotion and how the animals naturally inimical to each other lived like friends in the hermitage is described in verse 18. The next verse praises the hermitage as possessing the treasure-house of *punya*, as full of compassion and as the seed of the Kṛita-yuga. Verse 20 states that the lord of the hermitage was Vasistha who was worshipped by the divine sages, who was eminent in discussing the principles of all the Vēdas and who looked like the second Chaturvaktra (i.e., Brahma). That his was the ultimate word in matters relating to *dharma* and *adharma*, he was the leader in the exegesis of the sacrificial lore, he was the giver of initiation to those good people aspiring for salvation, he had drawn into his self the activities of his sense-organs, he was the friend of all the sentient beings and he possessed the capacity born of meditation, of knowing the position of the past, present and future, is stated in verse 21. Verse 22 states that he created in the *hōma* fire a chief possessing unsurpassed valour who was capable of helping the sages in performing their ordained duties. The fact that he possessed a couple of quivers, and shone with a bow and so resembled the god Pināki who destroyed the three worlds of the enemies of the gods is described in verse 23. That this chief who was born from the fire-pit shone with the title *Paramāra* given to him by the sages on account of his interest in killing the opponents is stated in the next verse. Verse 25 states that the ruler Śrīharsha, the moon incarnate, was born in this family which was the abode of jewel-like qualities, just as the moon was born from the ocean of milk. That he was adored by the subordinate rulers and that his fame reached the ends of the directions is made known by verse 26. Verse 27 states that he ruled the kingdom which gave him happiness both in this world and in the other world by means of the *dharma*, *artha* and *kāma*, that he pleased the gods and the Brāhmaṇas by means of *hōmas* and gifts respectively, that he filled his treasury with gold acquired through proper means for the benefit of the world and that he enjoyed all the proper pleasures together with his own subjects. At his going away to ex-

perience the fourth object desired by every man (i.e., *mōksha*, here meaning his death), his son Mumja, who was an abode of very good qualities became the ruler of the world bounded by the oceans. This is mentioned in verse 28. Verse 29 states that he, after having ruled peacefully; after having constructed the city of Dhārā which rivalled by its riches the city of the gods, and after having received the title of *Vākpati* by his interest in the poets, reached the abode of fame (i.e., died). Verse 30 states that after him, his brother Simdhala became the king after vanquishing the opponents by his army which was built by his own valour. The next verse (verse 31) states that after him his son Bhōja who was no other than Madhyama-Pāṇḍava (i.e., Bhīma), who was a *Chakravarti*, who was a *sāhitya-vidyā-guru*, who was a mine of good traditions and valour and who fulfilled the desires of the righteous (*śiṣṭēṣṭa-chintāmaṇi*) succeeded the throne. In the next verse his beauty, his destruction of the enemy rulers and his giving satisfaction to the poets are mentioned. Verse 33 refers to his father's brother Gōṃdala as devoted to him. The next verse (verse 34) states that to him was born king Udayāditya. Verse 35 describes that the fire (i.e., his son Jagaddēva) which emanated from him which was the combination of the three fires viz., *aurvva*, *pavi* and *dāva*, was capable of destroying the three forts of the enemies. The fact that to him was born *rājā* Jagadēva, an incarnation of brilliance, who defeated Karṇṇa and who was famed for making great gifts is stated. Though he firmly kept in his heart the goddess Ramā (i.e., Lakshmī) who fulfilled the desires of the righteous, the friendly Bhāratī (i.e., Sarasvatī) in his mouth, and the goddess of heroism on his shoulders and thus capable of ruling over the earth, he was interested only in delighting in his fame that spread in different directions. This is stated in verse 37. Verse 38 is again in praise of him who is here also called as one who had defeated Karṇṇa.

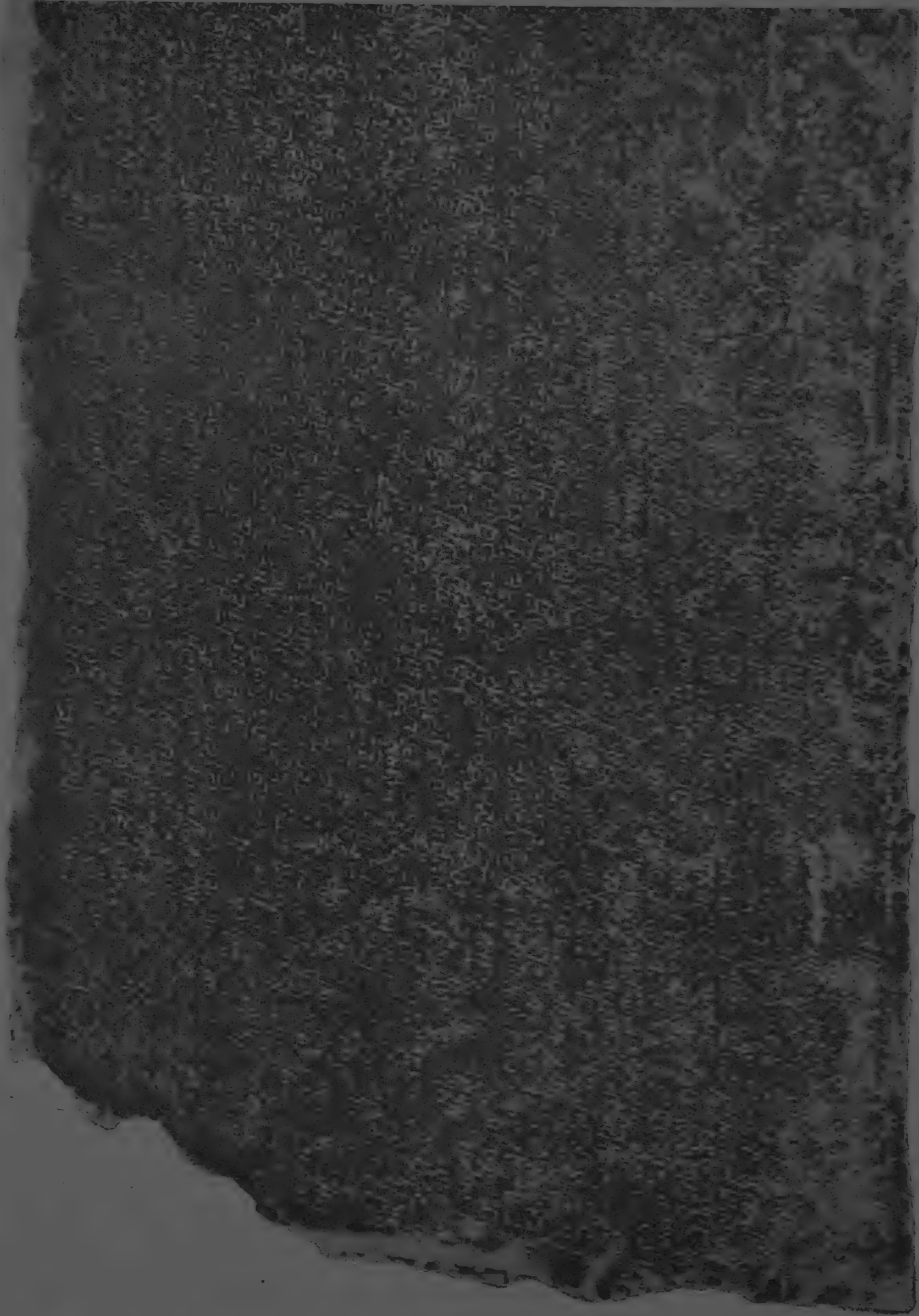
Verse 39 refers to Kuntaladharīṣa and compares him to Hēmāchalēśa (i.e., Indra) for his loftiness. Verse 40 describes the same king as Vikrāntachakrēśvara and praises him as the destroyer of the wicked, possessor of the goddess of valour, and as one who protected the subordinate rulers who came to him for refuge. In verse 41, this Chālukya king is stated to have brought to his place, out of friendship, the enjoyer of the pleasures of Dhārā (i.e., Jagaddēva) and to have given him half of the Kuntala kingdom like a father, considering him to be his son, and to have attained the rulership over the earth bounded by the Lōkālōka mountains through his help. Then follows the prose passage which refers to the rule at Kalyānapura, of Tribhuvanamalla-vallabhēndra (i.e., Chālukya Vikramāditya), who is described as *Samasta-bhuvanāśraya*, *Śrī-Prithvī-vallabha*, *Mahārājādhirāja*, *Paramēśvara*, *Paramabhaṭṭāraka*, *Satyāśraya-kula-tilaka* and *Chālukyābharāṇa*.

Verse 42 introduces Siha of Mahishapura in the Pāriyātra country and states that he had a son named Sādiga and that the latter had a son named Sōmala. Sōmala's qualities and abilities are described in the next verse (verse 43). Verses 44 and 45 tell us that he was the *daṇḍanātha* (i.e., the general). Verse 46 states that he caused the installation of the Sun-god, the Planets, the Mother-goddesses and of the presiding deity of the town viz., Vishṇu, all in the Sōmēśvara (i.e., in the temple of the god Sōmēśvara), the deity Buddha in the precincts of Śālēśvara, and the goddess of Vāk (i.e., Sarasvatī) in the Isāna-maṭha of the north.

The prose passage that follows in line 29 mentions that this *Mahāprachanda-daṇḍanāyaka* Sōmala in the capacity of *Mahāmātya* was entrusted with the work of administration of the entire kingdom, that he possessed the three powers, and that he also held the post of *Mahā-sāṃdhivigrahin*. It is further stated in lines 29-30 that for the repairs to the temple of Jagaddēvanārāyaṇa and for the worship and services of the deity therein and for the pleasures of the sages engaged in learning in Kollipāka-nagara which was the capital of his kingdom, an endowment was made in the Chālukya-Vikrama year 29, Tārāṇa, Chaitra śu. 15, Sunday

SLAB INSCRIPTION IN THE VIRANARAYANASVAMIN TEMPLE

A—Left half

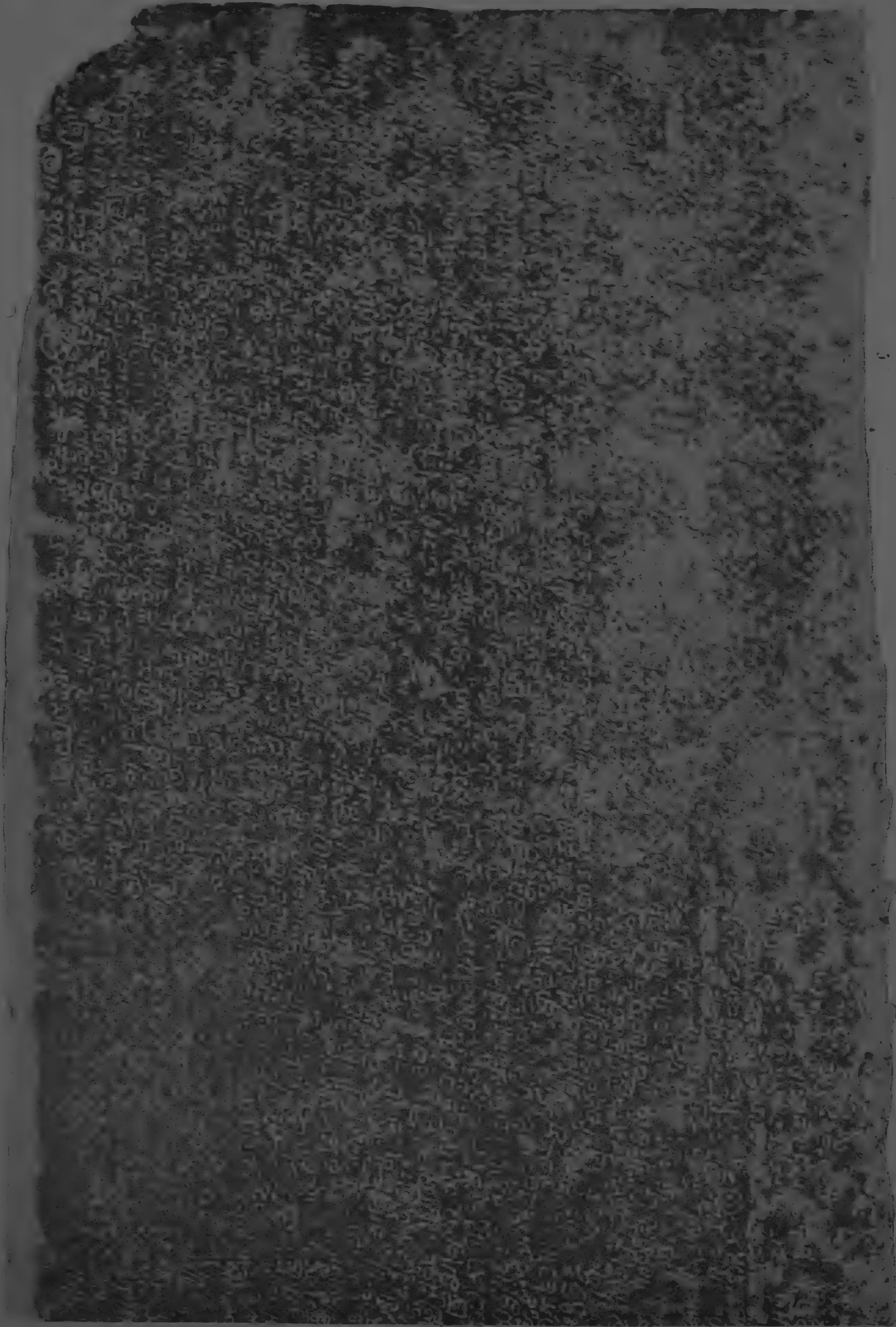


2 4 6 8 10 12 14 16 18 20 22 24 26 28 30 32 34 36

2 4 6 8 10 12 14 16 18 20 22 24 26 28 30 32 34 36

A—Right half

SIZE One-fourth



2 4 6 8 10 12 14 16 18 20 22 24 26 28 30 32 34 36

2 4 6 8 10 12 14 16 18 20 22 24 26 28 30 32 34 36

(expressed in words), on the occasion of the lunar eclipse. The lines 30-31 state that the endowment consisted of the village of Piriyaṭpēmbaṛiti which was one of the twelve villages attached to the *paṭṭana*, after excluding from it two shares, each of the value of 20 *drammas*, given by the town which were gifted to the deity Appēśvara. This was a *dēvabhōga* gift and it was freed from all hindrances to its enjoyment and was tax-free. The gift was made by Jagaddēva, described as *Maṇḍalēśvara* with the permission of the Chālukya king Tribhuvana-malla. The boundaries of the gift village are given in lines 31-32. They were: Chiduku-cheruvu, and Kaṭṭakrindi-vṛāyadōna on the east; Duddē-cheruvu on the west; Erraṅgumṭa on the south and Kaditachattu-rāvi on the north. It is also stated that the gift of money according to the prevailing rate of five, four and three *Uttamagaṇḍa-chinna* (i.e., a type of coin) in the *maṇḍala* Kollipāka-7000 respectively for the first, second and the last grades of land, was made after making it a *dēvabhōga*. Similarly he ordered that every oil-monger of the town should give a *chāvuḍu* (a measure of capacity) according to the *dēvamāna* (the measure of the god?) of oil and every florist should give three thread of flowers, evidently to the temple. Line 33 states that he also gave for the purpose of flower etc. offering to the god, a garden in Niḍuṅgalūra. Then there follows the passage containing their request to all the rulers and the officers of the country to protect this gift as if it was theirs. Verses 47-51 (lines 33-35) are the usual imprecatory and benedictory ones.

In lines 35-36, another matter is recorded. It pertains to the purchase of ten *nivarttanās* of rice-fields in Rāmalacheruvu situated to the west of the tank called the Jagaddēvamahōdadhi, from out of the gold belonging to the treasury of the temple of Jagaddēva-nārāyaṇa and making it over to the god to be enjoyed as a tax-free land. The record ends with three auspicious words.

TEXT¹

[Metres : Verses 1-4, 8, 10, 18, 21, 31, 37, 40, 43 *Śārdūlavikrīḍita*; verse 5 *Chūḍāmaṇi*; verses 6, 9, 11, 13-17, 20, 22-24, 26, 36, 44-46 *Upajāti*; verses 7, 33 *Mālinī*; verse 12 *Indravajrā*; verses 19, 35, 47-48, 51-52 *Anuṣṭubh*; verses 25, 28, 32, 38-39, 50 *Vasantatilakā*; verses 27, 29, 34, 41-42 *Sragdharā*; verse 30 *Śikharinī*; verse 49 *Śālinī*.]

1 ओं² [॥*] श्रीनाथस्य महावराहवपुषो लीलाग्रदंष्ट्रोद्धृता धात्री यस्य विभाति केतकशिखालीनेव भृंगांगना । यस्याक्रान्तभुवः कुलावनिधरैः पादेषु भूषायितं पायाद्वः स पितामहादिदिविजस्तोत्रैकपात्रो हरिः ॥[१*]

2 लीलां सांबुरुहेण कंबुलसता दोष्णा महापुण्यतां रक्षां चक्रधरेण सर्वजगतां कौमोदकीशोभिना । संहारं विभु(बु)धद्विषां प्रकटयन् लोकत्रयाधीश्वरो देवः केशवमूर्तिरादिपुरुषो नारायणः पातु वः ॥[२*] अस्ति प्रस्तुतसिद्धदंपतिरतिक्री-

3 डारवोत्थप्रतिध्वानालंकृतस्मरकन्दरवरो हेमाचलेंद्रोन्नतः [१*] उर्व्यामिर्बुदनामधेयविदितः क्षोणीधरः सर्वतः सेव्यः सेव्यसमस्तवस्तुजननस्थानैरुपातांचलैः ॥[३*] यस्मिन्विस्मृतहेमकूटनिकटः सानुप्रदेशे स्थिता निर्व्वीणाभिमतान् सिद्धमुनयः कुर्व्वत्यख-

4 र्वं तपः । शृंगाग्रेष्वमरक्षमाजशिशिरच्छायासु भृंगीरवं तानीकृत्य मदेन किनरगणा गार्यान्त कांतान्विताः ॥[४*] वात्या समुद्धूतविनूतकंजकिजल्कपुंजपरिरंजिततुंगशृंगैः [१] यः पश्यतां भावयति स्वमूर्तिं संवासिनामपि मुहुः कनकाद्रिशंकां(काम्) ॥[५*] य-

¹From impression; A.R.Ep., 1961-62, No. B 89.

²Expressed by a symbol.

- 5 त्रांबुजामोदसमाहृतानां मधुव्रतानां पटलांधकारात् । मत्वा तमिस्त्रेति दिवापि धत्ते सरस्सु कोकद्वितयं वियोगं(गम्) ॥[६*] वनरुहवनकेलिविच्छता यत्र वारामभिमतरतिहेतुर्वारलासंगमश्च । प्रियमपि सरसीषु(षु) क्वापि न स्मारयति प्रभवति घनकाले मानसं राज—
- 6 हंसान् ॥[७*] हासोद्भासितसारनीरजरजस्संघातपीतं जलक्रीडान्वीतवियच्चरीकुचतटश्रीखंडपांडुप्रभं (भम्) । पानस्नानरतावगाढमदवद्वन्येभदानासितं चित्रं यत्र पवित्रमंबु सरसां सर्वत्र विभ्राजते ॥[८*] रतिश्रमस्विनंतनूनि वारिक्रीडोत्सुकानि स्वविहंगनादैः । वियच्चरीणां मिथुना—
- 7 नि यस्मिन्समाह्वयन्तीव सरोवराणि ॥[९*] सिक्तो निज्झरजातशीतलकणैर्यत्र स्थलांभोरुहव्रातो— द्रुतपरागरागविरुद्धं गांगनासंगतः । संभोगश्रमजांबरेचरवधूस्वेदापनोदक्षमः स्वैरं वाति समीरणो नवलतालास्यक्रियानन्तकः ॥[१०*] यः किनरीभिः परिगीयमानो विधूयमानश्चमरी[व]—
- 8 धूमिः । संसेव्यमानश्च नभश्चरीभिर्महीधरत्वं प्रकटीकरोति ॥[११*] उद्ध्वंसं च्छंसितप्रसूनप्रातैः समुन्तुगमहामहीजैः । यः स्वोत्तमांगे धरणीधरां कश्चेतापत्रश्रियमातनोति ॥[१२*] राजाश्रयः संभृतख— द्भिवर्गः प्रसिद्धबाणासनपं(प)त्रिपात्रः [१*] सिंहासनस्यातियुतो
- 9 निवासः क्षितीश्वराणामिव यः प्रसिद्धः ॥[१३*] तत्रोत्तराशातिलकावाभासे पद्मासनावास इव द्वितीयः [१*] ऋष्याश्रमो भाति जगत्प्रसिद्धः समस्तविद्याचतुरैः समृद्धः ॥[१४*] उपांतकांतारबहुप्रकार— श्यामाकनीवारसमित्सुसारः [१*] कुशोदकानंतलतांतकांतो विनीतसत्वाचरणैः प्र—
- 10 शांतः ॥[१५*] यत्राग्निहोत्रोद्गतधूमलेखासंतानसंच्छादितदीर्घशाखाः । अश्रांतविश्रांतकपोतराजीविरा— जमाना इव धारिणीजाः ॥[१६*] मृगाभ्रकैश्चर्वितफेनगर्भैः बालैः समुत्तरवातकशेरूमूलैः [१*] शिष्यैर्विलू— नाभिनवप्रसूनैर्विभाति यः पुण्यतमैर्णिर्ण(र्नि)जांकैः ॥[१७*] चापत्यं सहजं विहा—
- 11 य कपयः कुर्वन्ति सत्यात्मनां शुश्रूषां व्रतिनां स्वपक्षपवनैर्होमानलं पक्षिणः । भक्त्या प्रज्वलयन्ति यत्र सततं विद्वेषिणः प्राणिनो मित्राण्येव विशिष्टसंगतिमतां केषां न किं जायते ॥[१८*] यः पुण्य— कोशसंपन्नो दयांतस्सारपूरितः । बीजमाद्ययुग—
- 12 स्येव संगृहीतं विराजते ॥[१९*] अधीश्वरस्तस्य वशि(सि)ष्ठनामा मुनीश्वरो दिव्यमुनीन्द्रसेव्यः [१*] समस्तवेदार्थविचारदक्षः साक्षाच्चतुर्वक्त्र इव द्वितीयः ॥[२०*] धर्माधर्मविचारपारगमतिर्याग— प्रयोगप्रभुर्मोक्षापेक्षितचेतसां सुकृतिनां निर्व्वर्णदीक्षागुरुः । आत्मांतर्नि—
- 13 यमा(मः) स्व[बा]ह्यविषयव्यावृत्तपंचेंद्रियः सर्व्वप्राणिहितः समाधिविभवज्ञातत्रिकालस्थितिः ॥[२१*] अविघ्नतां साधयितुं सा(स)मर्थं धर्म्यक्रियाणां मुनिपुंगवानां ॥ (१) होमानले चैष नृपालमेकं लोकत्रयभ्राजितवीरलक्ष्मीं(क्ष्मीम्) ॥[२२*] अक्षय्यबाणांचिततूणयुग्मं प्रचंडकोदंडविराज— मानं(नम्) (१*) पिनाकिनं दैवतशा—
- 14 त्रवाणां पुरत्रयं दग्धुमिव प्रभूतं(तम्) ॥[२३*] स वह्निकुंडादुदितो महीपतिः प्रवर्तमानः परमारणे पर[ः] । रराज लब्ध्वा परमारसंज्ञामन्वर्थभूतां मुनिपुंगवेभ्यः ॥[२४*] लक्ष्मीश्वरस्थिरपदादविलङ्घ्य सीमन्तस्यान्वयात्सकलसद्गुणरत्नराशेः [१*] क्षीरार्णवादिव सुधाद्युतिराविरासीत् श्रीहर्षदेव—
- 15 नृपतिर्नृप रूपचंद्रः ॥[२५*] नमन्महीपालकिरीटमूलरत्नप्रभालंकृतपादपीठः । दिगंतविश्रांतविशुद्धकीर्तिः पराक्रमालंकृतदिव्यमूर्तिः ॥[२६*] अच्छन्नैर्होमदानैर्बहुविधविधिभिस्तर्प्यन्देवविप्रान् कोशं स्वर्णेन पुष्पान् जगदुपकृतै(त)ये धर्ममार्गाज्जितेन । आत्म्याभिः स—

- 16 मस्तप्रकृतिभिश्चितं निर्व्विशन्सर्व्वभोगानेवं धर्म्मार्त्थिकामैरिहपरसुखदं प्राज्यराज्यं चकार ॥ [२७*]
तस्मिंश्चतुर्थपुरुषार्थसुखप्रवृत्ते श्रीहर्षदेवनृपतौ तनयस्तदीयः । मुंजो जगद्विनुतसद्गुणरत्नपुंजो भूमेर्व्वभूव-
पतिरर्णवमेखलायाः ॥ [२८*] लीलां राज्यस्य वैरव्यतिक-
- 17 ररहितां साधुभिः साधु धृत्वा कृत्वा धाराभिधानं पुरममरपुररस्पद्धिं लक्ष्मीसमृद्धया । नाम्ना लब्धा-
न्वितार्थी कविजननिवहाद्वाक्पतित्वोत्पलत्वे जातः श्रीमुंजदेवः क्षितिपतितिलकः कीर्त्तिलक्ष्मीनिवासः
[२९*] ततस्तस्य भ्राता निजभुजबलोपार्ज्जितबलो बलाद्विद्विष्टानां बलमलधु संहृत्य बलि-
- 18 नां(नाम्) [१*] चकारोर्व्विमाज्ञाप्रगुणितनिजाचारनिरतप्रजां सर्व्वमाद्यक्षितिपचरितः सिधलनृपः
॥[३०*] सूनुस्तरस्य पराक्रमप्रणयिनो भोजच्छलेन स्वयं जातो मध्यमपांडवः किमपरं तद्भूपतेर्व्वर्णनं
(नम्) । निर्व्वक्रीकृतचक्रवर्त्तिविभवः साहित्यविद्यागु-
- 19 रुः सत्याचारविचारविक्रमखाणिः(निः) शिष्टेष्टचितामणिः ॥[३१*] आश्चर्य्यजन्मशरणं धरणीशवंद्यः
सौंदर्य्यसंपदधरीकृतपुष्प(ष्प)चापः [१*] कोपाग्नितापभसितीकृतवैरिराजो भोजः कवीश्वरमनोरथकल्पभूजः
[॥ ३२*] खजनसुजनसेव्यस्तस्य भव्यः पितृव्यः परिहृतपरभामस्त्याग-
- 20 भोगाभिरामः [१*] नयविनयविलासः शौर्य्यलक्ष्मीनिवासः शुभविभवविशालो गौडलक्षोणिपालः
। [॥ ३३*] तद्भूपालोदयाद्रेर्निजरुचिनिचयध्वस्तदोषाकरश्रीरानंदावाप्तिहेतुः प्रतिदिनमुदितो मित्रपंकेरुहाणां ।
लीलापद्माभिरामः परनृपतिमिरध्वंसकः सर्व्वलोकव्यापारोत्साहसंपत्प्र-
- 21 द्रगतिरुदयादित्यधात्रीतलेशः [॥ ३४*] चित्रमौर्व्वः पविर्दिवः शत्रुदुर्गत्रयक्षये । एकोप्यभूत्प्रतापाग्नि-
रुदयादित्यसंभवः । [॥ ३५*] तेजः समूर्त्तीव विराजमानस्तस्यात्मजातः प्रतिपन्नकर्णः । अनूनदानादि-
गुणप्रवृद्धो राजा जगद्देव इति प्रसिद्धः ॥[३६*] शिष्टेष्टाभिमतामुरस्थिरत-
- 22 रां कुर्वन्मां भारतीमास्यांभोजरतां हितां सुकृतिनां दोर्व्वश्यवीरश्रियं(यम्) । धात्रीरक्षणदाक्षिणामपि
जगद्देवक्षमापालकश्चित्रं भाति दिशास्थकीर्त्तिललनास्वार्थकनिष्ठापरः ॥ [३७*] दानानुशोभितकरो
धृतभद्रचिह्नः क्षोणीभरोद्वहनकेलिसमर्थमूर्त्तिः [१*] प्रख्यातवंशविभवो विबुधा-
- 23 भिवृद्धिहेतुस्सुरद्विप इव प्रतिपन्नकर्णः ॥[३८*] कल्याणमूर्त्तिरवनीधरमुख्यभूतः पादाश्रिताखिलधरो
विबुधाधिवासः । अत्युन्नतः स्थिरतरः स्थितिहेतुरुर्व्या हेमाचलेश इव कुंतलधारिणीशः ॥ [३९*]
हेलोत्खातनिशातखङ्गदलितान्कृत्वा जगत्कंटकान्धृत्वा वक्षसि निश्चलं प्रियतमां सा-
- 24 प्राज्यराज्यश्रियं(यम्) । भीतायातविनीतभूतलपतीन्दत्वाभयं पालयन्देवः कुंतलवल्लभो विजयते विक्रांत-
चक्रेश्वरः ॥ [४०*] सः श्रीचालुक्यरामः सकलनृपशिरोमंडनाभ्यर्चिर्वतांघ्रिः स्नेहेनानीय धारापुरि
विभुविभवं निर्व्विशंतं वसंतं(तम्) [१*] दत्वाद्धं कुंतलोर्व्याः पितृजनचरितैः पु-
- 25 त्रवन्मानयस्तं लोकालोकाद्रिसीमावनिपतिरभवत्तत्कुमारप्रतापात् ॥[४१*] तस्मिन्समस्तभुवनाश्रय-
श्रीपृथ्वीवल्लभमहाराजाधिराजराजपरमेश्वर परमभट्टारक सत्याश्रयकुलतिलक चालुक्याभरण श्रीमन्नि (त्रि)-
भुवनमल्लवल्लभेन्द्रे कल्याणपुरनिवेशितनिजविजयस्कंधावारे सुखेन राज्य-
- 26 सुखमनुभवति ॥ देशे श्रीपारियात्रे महिषपुरवरे यः सदाधारभूतः ख्यातः स्थानं गुणानां स महिषपुर-
वालान्वयः सीहनामा [१*] लेभे पुत्रं पवित्रं परहितनिरतं साडिगाख्यं समाख्यं तत्सूनुः सोमलः
क्षमाविनुतसितयशाः श्रीवधूप्राणनाथः ॥ [४२*] त्यागी सत्कविबंधुपोषण-

- 27 रतः सत्यव्रतालंकृतिहूरीभूतपरोपतापिवचनो विक्रांतलक्ष्मीप्रियः [1*] आत्मस्वाम्यविधेयवैरिललनावै-
धव्यदीक्षागुरुभस्विचन्द्रकलावतंसचरणध्यानामलः सोमलः ॥ [४३*] अनिन्दिताचारविचारसारः परोपका-
रादिगुणावतारः [1*] विद्वज्जनाधाररमासनाथो विराजते
- 28 सोमलदण्डनाथः [॥ ४४*] आवाससंवासितकामधेनुः सद्भांगणारोपितकल्पवृक्षः [1*] निधिर्गृहाभ्यं-
तरसंगृहीतः ख्यातः सतां सोमलदण्डनाथः ॥ [४५*] येन महात्मना ॥ सोमेश्वरेर्कग्रहमातृकाणां
विष्णोः प्रतिष्ठा नक(ग)रेश्वर[स्य] [1*] बुद्धस्य शालेश्वरसंनिधाने कृतोत्तरेशानमठे च वाचः
॥ [४६*] तेन समः—
- 29 स्तराज्यभरनिरूपितमहामात्यपदवीविराजमानमानोन्नतप्रभुमंत्रोत्साहशक्तित्रयसंपन्ने [न] श्रीमन्महासंधि-
विग्रहिमहाप्रचण्डदण्डनायकसोमलेन निजपादोपजीविनां निजराज्याधिष्ठाने कोल्लिपाकनगरे निजराज्या-
न्वयश्रेयसे भक्तिनिर्मापितजगद्देवनारायणेषु —
- 30 रस्य खण्डस्फुटितनवसुधाकर्मनिर्म्माणात्थं देवांगभोगरंगभोगार्थं मुनिजनस्वाध्यायांनदानार्थं श्रीमच्चा-
लुक्यविक्रमवर्षं एकोनत्रिंशत्तमे तारणसंवत्सरे चैत्रपूर्णिमायामादित्यवारे [सो]मग्रहणेनिमित्तं पट्टन-
प्रतिबद्धद्वादश[स्थ]ग्राममध्ये पिरियपेबेरि¹तिनामग्रामं पू—
- 31 र्वं पुरद्रम्मं विशतिभक्तभागे भागद्वयमप्पेश्वरदेवाय दत्तं परिहृत्य सर्वभोगाभ्यंतरशुद्धया देवभोगीकृत्य
सर्व्वनमस्यं चालुक्यचक्रेश्वरत्रिभुवनमल्लनरेश्वराज्ञातः जगद्देवमण्डलेश्वरो दत्तवान् ॥ ग्रामस्याघाटाः
[1*] पूर्वतः चिदुकुचेरु²वु कट्टुकिन्दि ब्रय्यदोन । पश्चिमतः दुहेचेरु²वु । दक्षिणतः
- 32 एररं³गुंट । उत्तरतः कडितचट्टुरावि । कोल्लिपाक सत्पसहस्रमध्ये प्रतिग्राममुत्तममध्यमाधमक्रमेण पंचचत्वारि
त्रीण्युत्तमगंडचिन्तानि देवभोगीकृत्य दत्तवान् । तथैव पट्टने गाणवाविलिहुंडिषु देवमानं चावुडुं प्रतिगृहं
मालाकारेषु पु⁴प(प्प)सूत्रत्रयं च दत्तवान्
- 33 देवस्थ पु⁴प(प्प)पत्रफलावत्यर्थं निडुंगलुरे⁴वाटिकाक्षेत्रं दत्तवान् । एवमेतत्सर्व्वं स्वध-
र्मनिर्व्विशेषं शेषैर्नरपतिभिः देशाधिकारिभिश्च परिपालनीयं(यम्) । बहुमिर्व्वसुधा दत्ता राजभिः
सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ॥ [४७*] स्वदत्तां परदत्तां वा
यो हरेत वसुं—
- 34 धरां(राम्) [1*] षष्टिं वर्षसहस्रं णि विष्ठायां जायते क्रिमिः ॥ [४८*] तथा रामचन्द्रेणाप्युक्तं (क्तम्)¹
सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः । सर्व्वानेतान्भाविनः पार्थिवेन्द्रान्भूयो भूयो
याचते रामचन्द्रः ॥ [३९*] मद्दंशजाः परमहीपतिवंशजा वा पापादपेतमनसो भुवि भाविभूपाः (1*)
- 35 ये पालयन्ति मम धर्ममिमं समस्तं तेषाम्मया विरचितोजलरेष मूर्ध्नि ॥ (५०*) शत्रुणापि कृतो धर्मः
पालनीयः प्रयत्नतः (1) शत्रुरेव हि शत्रुस्याद्धर्मः शत्रुर्न कस्यचित् ॥ (51*) अन्यच्च (1*) श्रीमज्जग-
द्देवनारायणदेवीयभाण्डागारसुवर्णेन रामलचेरु²वु—
- 36 ग्रामे बद्धजगद्देवमहोदधिनामतडागपश्चाद्भागे शालिक्षेत्रमध्ये निवर्त्तनदशकमस्य देवस्य सर्व्वनमस्यमाचन्द्रा
वर्कस्थायि । इति शुभं मंगलं महाश्री⁵

Inscription B

This inscription commences with the symbol for *siddham*, which is followed by an obeisance to Nārāyaṇa. In verse 1, in lines 1-2, which is damaged much, there is apparently

¹ The letter *ri* is written in Telugu characters.

² The letter *ru* is written in Telugu characters.

³ The letter *ram* is written in Telugu characters.

⁴ This portion is damaged and five letters appear to have been lost.

⁵ There is a floral design at the right side.

a prayer to the same god. Verse 2 also contains a prayer to the same god called here Madhuvijayin. Verse 3 describes the mountain Arbuda. Verse 4 describes how in the hermitages of the sages who were learned in the knowledge of the Upanishads the effects of both the Sun-god and the Moon exist together. Verses 5 and 6 state that Vasishṭha was doing penance there and that on one occasion Gādhinandana (i.e., Viśvāmitra) took away the former's wishfulfilling cow. Verse 7 states that noticing this bad act of Gādhi, Vasishṭha who was pained, performed a *hōma*. In the next verse (verse 8) the birth of a hero with bow and club, from the fire of this *hōma* is described. He attacked the kings of both the solar and lunar races and gave protection to the three worlds. Verse 9 states that Vasishṭha blessed him with the rulership of the entire earth. He was able to rescue Nandini from Gādhi and thus pleased her and came to be called Paramāra. Verse 10 describes the birth of the ruler Vairisimha in this Hutavaha-varṁśa (i.e., Agnikula). The next two verses (verses 11 and 12) speak of his great qualities and his capacity to conquer the enemies. In verse 13, is mentioned the birth of the ruler Śrīharsha to Vairisimha. His (i.e. Śrīharsha's) valour, amorous deeds and the obeisance paid to him by the suppliant rulers are described in verses 14 to 16. That Muñja, the full-moon, born of the ocean of poets, was born to him is referred to in verse 17. His fame is praised in verse 18. Verse 19 refers to his brother Sindhurāja. His valour in war is described in the next two verses. That the king Bhōja was born to him is mentioned in verse 22. Verse 23 describes how his generals were constantly interested in achieving victories, and here is a reference to the Kāvērī. Verse 24 refers to the existence of big lakes in different parts of his country. Verse 25 refers to his conquest of Gūrijjara and to the increasing strength of the Mālava soldiers (i.e., his own army). Verse 26 is in praise of this king who is compared here to Pārtha and Rāma. Verse 27 says that his country being full of lofty buildings like that of the temple of the god Mahākāla, even the gods did not feel happy about their own place. In verse 28, reference is made to the king Udayāditya who is stated to have belonged to the family of Bhōja. The former's valour is praised in verses 29-30. Verse 31 states that this king had several sons of whom Jagaddēva was eminent who, like Hanūmān, was capable of destroying by fire the cities of enemy rulers. Jagaddēva's qualities are described in the next verse. Verse 33 states that after the death of his father, he went to Chalukya king who considered him to be like his son. In the next verse Jagaddēva's fight, by riding an elephant, with the famous Vallāla who was an enemy of the king of the Dakṣiṇa country (i.e., the Chalukya king), and vanquishing him is described. Verse 35 praises him again for his valour, and calls him as one who defeated Karṇṇa. The next verse (verse 36) says that though he was interested in war, he made gifts of villages to *dvijas* (i.e., Brāhmaṇas). Verse 37 says that though he never looked at other's women, he dragged, by their hair, the territories (which are likened to women) of the enemies and enjoyed them. Verse 38 refers to the women of the Amḍhṛa country. In the next two verses he is praised further. Here ends the verse portion.

In the prose passage, in lines 41-42, the reign of Tribhuvanamalla-vallabhēndra ruling from Kalyāṇapura is referred to. He is described as *Samastabhuvanāśraya*, *Sri-Prithvī-vallabha*, *Mahārājādhirāja*, *Paramēśvara*, *Paramabhāṭṭāraka*, *Satyāśraya-kula-tilaka* and *Chālukyābharaṇa*. In lines 42-43, Jagddēva is mentioned and he is called here as *Samadhigatapañchamahāśabda* and *Kumāra-Maṇḍalēśvara*. In lines 43-45, the matter relating to the gift made by him of a village in favour of the (temple of the) god Jagaddēvanārāyaṇa installed by him, for its maintenance and for the worship and offerings to the god, and for the learning of the sages, in the Chalukya-Vikrama year 29, Tāraṇa, Chaitra śu 15. Sunday when there

occurred a lunar eclipse. The gift village called Pedda-Pembaru-grāma was on the banks of the Tuṅgabhadra, in the Kollipāka country, and was included in the twelve villages attached to the *pattala* (*paṭṭana*). In lines 45-46, it is stated that three shares belonging to the king from the share amount of 20 *drammas* due to the Prāṁgaṇēśvaradēva of the village, were excluded from the gift. Probably this amount was paid by every household of the place and hence called *griha-drammas*. Similar was the case with the *pura* i. e., *pura-drammas* (the amount paid by the town). Similarly ten *nivarttanas* of rice-fields in the village of Rāmalacheruvu situated at the back of the tank called Jagaddēvamahōdadhi was gifted. A garden for growing useful fruit trees in the middle of the stream called Ūsharakuṇṭhī in the village Nidumgalūra was given. Then every village was to give money according to the rate of five, four and three *svaṁṇa-rūpakas*, respectively for the first, second and third grades, evidently of lands. So in the town every household of oilmongers should give a certain quantity of oil according to the *dēvamāna* measure, and similarly three threads of flowers should be given by every florist. Then the village Maddigaṭlu-grāma belonging to Pullunūra-70 group was also gifted as a tax-free grant. All the above mentioned subsidiary gifts too were obviously intended for the temple of Jagaddēvanārāyaṇa.

TEXT¹

[Metres : Verses 1, 9, 11, 15, 20, 21, 25-28, 31, 33-35 *Śārdūlavikrīḍita* ; verse 2 *Harinī* ; verses 3, 4, 8, 12, 14, 18, 23, 24, 40 *Sragdharā*, verses 5, 6, 22, 36-38 *Anuṣṭubh* ; verses 7, 17, 29, 32, 39 *Vasantatilakā* ; verses 10, 19, 30 *Mālinī* ; verse 13 *Indravajrā* ; verse 16, *Varṇāsthā*].

- 1 सिद्धं² [नमो भगवते] नारायणाय ॥ — — — ◡ — ◡ — पहसितुं वाद्वीं प्रवाहश्रियं वि(बि)भ्राणः
शतपत्रमित्रदुहितु[र्लक्ष्मीविलासा] ◡ — । निर्व्विघ्ना ◡ — ◡ — ◡
- 2 ◡ — — — ◡ — — ◡ — हंसश्रेणिसवर्णमर्णवसुताकान्तस्य कौक्षेयकः ॥ १ ॥ अधिकमधिकं
प्रादुर्भू(र्भू)ताः प्रभावमहानिधेर्मधु-विजयिनः कायच्छायाः पुनन्तु जगत्त्रयीम् । उदधिदु-
- 3 हितुर्व्वक्तेन्दुश्रीविकासविलोकनादिव तरलि[त]नीलीरागार्णवस्य नवोर्मयः ॥ २ ॥ उद्दण्डैः पुण्ड-
रीकैरुपचितकटकक्षोणिरक्षीणखङ्गः प्रागल्भी ल-
- 4 ब्ध(ब्ध)कीर्त्तिर्नृप इव तिलकोत्तुङ्गशृङ्गारभङ्गया । अत्र ख्यातोस्ति शैलोर्व्वु(र्व्वु)द इति जगति
ध्वान्तलुण्टाककान्तिप्रागभारैर्यस्य मौलौ द्युमणिरपि मिलनूतनमूर्त्तिं वि(बि)-
- 5 भर्त्ति ॥ ३ ॥ आश्चर्य्यं साहचर्य्यं दिनकरकिरणध्वान्तयोः पद्मरागज्योतिर्व्व्यामिश्रनीलन्मणिनिवहमहश्छ-
द्यना यस्तनोति । यश्चित्रं चन्द्रमूर्द्धा रजनिमनु जनैर्दृश्यमानोऽप्यनु-
- 6 ग्रः स्थाने स्थाने मुनीनामुदयदुपनिषत्सम्बिदामाश्रमेषु ॥ ४ ॥ तत्र कीर्त्तिमिव स्फूर्तिं लरम्यामाश्रमवासिनः ।
तपांसि तप्यमानस्य वसिष्ठस्य महामुनेः ॥ ५ ॥ कौ-
- 7 मुदीमिव पूर्णन्दोः कामदेति हविर्गवीम् । जहार जलदस्पर्द्धी कदाचिद्गाधिनन्दनः ॥ ६ ॥ गाधेरगा-
धहृदयक्षतमात्मजं स निर्णीय दुर्नयविशेषवशं वसिष्ठः । खिन्नोथ याज्ञिकमनोरथलब्धपूर्तिस्फू-

¹ From impression ; A.R.Ep., 1961-62, No. B 90.

² This is a symbol for *siddham*.

B

SIZE : One third

- 8 त्वै हविर्भुजि हविर्निवहं जुहाव ॥ ७ ॥ वीरस्तस्मादकस्मात्करकलितधनुर्दण्डचण्डप्रभावः कोपि प्रीतात्कुशानो-
र्धनघटितयशोमौक्तिकाभीष्टवृष्टिः । आस्कन्दन्निन्दुवंश्यानपि सवितृ-
- 9 भुवोप्यक्रमेण प्रकारान्क्षात्रेण क्षत्रियाणां त्रिजगदभयदप्रौढिराविर्बभूव ॥ ८ ॥ प्रख्यातिः परमार इत्यभिधया
तस्याभवन्नन्दिनीमानन्देत्यपदर्पमर्त्थितवते तस्मै वसिष्ठो मुनिः ।
- 10 प्रादादुद्धतगाधिनन्दनजिते निःशेषविश्वम्भरासाम्राज्याशिषमाशिषोदिशदहो सत्या रि(ऋ)षीणामिमाः ॥ ९ ॥
इह हुतवहवंशे कीर्त्तिकण्णवितंसे प्रभवति भुवि राजा वैरिसिं-
- 11 हो बभूव । युधि युधि न हि केषां चक्रिरे येन शक्रद्रुमघनकुसुमस्रग्वृष्टयो दृष्टपूर्वाः ॥ १० ॥ [सूर्याचन्द्र-
मसौ प्रतापयशसोर्यस्योपमानं पुनर्यस्यौपम्यपदं समुद्रमदनौ
- 12 गाम्भीर्यसौन्दर्ययोः । अ(औ)दार्यस्य महोदयस्य च मनोधैर्यस्य शौर्यस्य च प्रायोद्यापि समानमन्यदुचित-
स्पृहं यदीयस्य न ॥ ११ ॥ प्रत्याशं यत्प्रतापज्वलनधनशिखामण्डलप्लुष्ट-
- 13 दुष्टक्षोणीपालप्रवीरप्रवरसहचरीवा (बा) ष्ववारिप्रवाहाः । आक्रान्तानेकतुङ्गक्षितिभृदुस्करराजविभ्रा-
जितोद्यद्भास्वत्सन्तापसन्तत्युपशममशम . . राज्येपि चक्रुः ॥ १२ ॥ चन्द्रः समुद्रादिव च-
- 14 ण्डभानुः प्राचीमहाद्रेरिव जन्म लेभे । श्रीहर्ष इत्यभ्युदयी च तस्माद्यस्माज्जयश्रीर्व्ववृधे मृधेषु ॥ १३ ॥
यत्सैन्यैर्देन्यदानोत्सुकमहसि महाहंकृतीनां रणोर्वीमाक्रा-
- 15 मत्यक्रमेणोद्धुरतुरगखुरोड्डीनरेणुच्छलेन । शत्रूणां भूतधात्री शरणमिव गतप्रत्यवायं स्वकान्तं त्राणाया-
न्वेष्टुकामा दिशि विदिशि महासम्भ्रमाद्भ्राम्यति स्म ॥ १४ ॥
- 16 नीवीकर्षणतः पटाञ्चलपरिक्षेपे क्षपासूत्सुकाः कुर्व्वत्यो मणिदीपदीप्तिशमनश्रद्धानुव(ब)न्धम्मुधा । क्री-
डाधाम्नि यदर्थिनामभिनवव्रीडाविलासस्पृशः कामम्मुग्धमृगीदृशः
- 17 स्मरसमुल्लासाय हासाय च ॥ १५ ॥ समस्तसामन्तशिखण्डमण्डनस्फुरन्मणिस्फारमहस्तरंगितौ । विरे-
जतुर्यञ्चरणौ निरन्तरं श्रियोङ्कसङ्गादिव कुङ्कमाङ्कितौ ॥ १६ ॥ तस्मादभूदन-
- 18 नुभूतपराभवोरिभूपालतः कविकुलार्णवपूर्णचन्द्रः । श्रीमुञ्जराज इति यस्य रहस्यमासीद्वंशी मुखा-
म्बुरुहि वागधिदेवतायाः ॥ १७ ॥ द्वारि द्वारि द्विपेन्द्राः कति न सुमनसां यत्प्रसादान्प्रमादादप्यु-
- 19 त्कर्षन्न लेभे रिपुसुभटचमूर्यत्र च क्रोधभाजि । उद्गीयन्ते यदीयाः कुचपुलकभरप्रस्फुटत्कञ्चुकाभिः
स्वर्लोकप्रेयसीभिः शुचितररुचयोद्यापि कीर्त्तिप्रतानाः ॥ १८ ॥ अनु च तदनुजोभूदुल्लस-
- 20 दानपाथस्तरलितकरपद्मः सद्य साम्राज्यलक्ष्म्याः । अरितरूपरिपाटीपाटनप्रक्रियायां द्विरद इव समर्थः
पार्थिवः सिन्धुराजः ॥ १९ ॥ यत्प्रस्थानघनाभियोगनिनदद्देरीभरत्रासित-
- 21 क्रूरक्षत्रियपक्षपक्षमलदृशाम्बाष्पोदबिन्दूत्करैः । शैलोत्तुङ्गकुचान्तराल[त]रलैर्मर्मेने मनोहारिभिः कामम्भू-
रपि भूरिमौक्तिकमणिश्रेणीषु भिक्षोत्सवम् ॥ २० ॥ यस्मिन्नूर्ज्जितचा-
- 22 पतज्जितरिपुक्षोणीभुजि क्षमाभरं वि(बि)भ्राणे भुजविक्रमेण विजयश्रीकेलिकारौजसा । क्रीडन्ति स्म
दिशां गजाः फणिपतिः श्रीकान्तपर्यङ्कतां चक्रे मुक्तभरव्यथोपि कमठश्चिक्रीड पाथो-

- 23 निधौ ॥ २१ ॥ सिन्धुराजादभूत्कल्पशाखीव त्यागिशेखरः । ततः प्रौढप्रतापौर्व्ववह्नेर्भोजमहीपतिः ॥ २२ ॥ यत्सेनाधीश्वराणामनणुरणजयश्रान्तिजस्वेदबिन्दुव्राजच्छेदाय राजप्रण-
- 24 तिघटनयाप्युन्नतप्रौढिभाजां(जाम्) । स्वीचक्रुस्तालवृन्तश्रियमधिकतरान्दोलिताब्धिप्रवाहाः कावेरीतीर-
वीरूत्कुसुमसमुदयामोदिनो गन्धवाहाः ॥ २३ ॥ यस्य प्रत्याशमभ्रंलिहलहरिसमाक्षिप्तस-
- 25 प्ताम्बुराशीनुर्व्वर्भर्त्तुस्तडागान्परिकलितमहाभूमिभागान् विलोक्य । अन्यश्रीपाञ्चजन्यामरकरिशशभृत्कौ-
स्तुभादानहेतोरुत्साहन्नाकिनोन्तः पुनरपि समुदश्चक्रिरे चक्रिमुख्याः ॥ २४ ॥ य-
- 26 त्सेनापतिपुञ्जकुञ्जरघटासंघट्टघण्टारवत्रासत्याजितगर्व्वगुर्जरवधूदत्ताभिशपोवितभिः । वर्द्धन्ते स्म सहैव
वाडवशिखिज्वालासहाद्भ्यायिनः प्रत्यायोधनभीममालवभटप्रौढप्र-
- 27 तापाग्नयः ॥ २५ ॥ पार्थस्येव कृतार्थतां कृतमतेर्यस्याहवे धन्विनस्तन्वन्ति स्म गुणोज्जिता अपि गुण-
प्राग्भारसाराः शराः । रामस्येव च धाम यस्य भुवनानन्दाय सन्तः सदा गायन्ति स्म सवि-
- 28 स्मयं बहुमुखप्रत्यर्थिसार्थच्छिदे ॥ २६ ॥ भूयोभिस्त्रिदिवं किमेति पथिभिर्भागीरथी भूधरः कैलासः
किमुपैत्यनेकगुणतां कामारिकारुण्यतः । यस्याभ्रंलिहविभ्रमानिह महाकालादिवैमानि-
- 29 कप्रासादानवलोक्य वि(बि)भ्रति सुराः स्वान्तेषु शंकामिति ॥ २७ ॥ तत्र स्वर्गविलोकनोत्सुकमतौ
श्रीभोजदेवेभवत्तद्वंश्यः सुभटप्रधानमु(उ)दयादित्याभिधानो नृपः । यस्योद्यत्पुलकावलो[क]-
- 30 निखिलक्षमामण्डलोत्त(त्तं)भनप्रागल्भीपटुतां वराहवपुषस्तुष्टाव लोकत्रयी ॥ २८ ॥ यद्वा(द्वा)हुराहव-
महीषु विशेषतोपि शेषः समुद्धृतधरावलयो वभूव । क्रूरप्रहारविषनिर्मितदीर्घनि-
- 31 द्राश्चित्रन्नयन्नमरतामपरान्नरेन्द्रान् ॥ २९ ॥ परनरनिरपेक्षः संख्यसीमास्वसंख्यप्रतिभटपरिपाटीपाटने यः
पटीयान् । अनुसमदकरीन्द्रच्छेदमेको भृगेन्द्रः प्रतिगिरि यदपेक्षा-
- 32 मीक्षतेन्यस्य नैव ॥ ३० ॥ जातास्तस्य च सूनवः कति न वा संख्यार्णवोत्लघनप्रारम्भप्लवगप्रवीर-
पदवीसंक्रान्तविक्रान्तयः । श्लाघ्यस्तेषु तदप्यभूत्परपुरीनिश्छिद्यदाहक्षमप्रोद्धृतप्र-
- 33 तिभावधिर्व्वर्भु(र्व्वर्भु)वि जगदेवो हनूमानिव ॥ ३१ ॥ बाल्येपि शिक्षितमशिक्षितसंख्यकेलिभङ्गेन येन
तपनीयपरंपरायाः । भोगश्च दानमपि दिव्ययशोनिदानमादानमेव रिपुभूपति-
- 34 संपदां च ॥ ३२ ॥ जेतुं यत्पितरि त्रिविष्टपभटव्रातं प्रवीरव्रतव्यापारेण पुराणपूरुषसमख्यातौ प्रयाते
दिवम् । भीमस्थामकृतार्थमर्ज्जुनयशःकान्तं चलुक्यावनीपूर्णैन्दुर्यममंस्त
- 35 धर्मतनयं देवः समीपागतम् ॥ ३३ ॥ वैरी येन स दाक्षिणात्यनृपतेर्व्वत्लाल इत्याख्यया प्रख्यातः
प्रधनस्थलीषु निधनं यातैः स्वसेनाभटैः । आरुढेन गजं पदातिदलनात्प्राणावशेषं कृतः
- 36 किं स्तुत्यं जननी परं न हि सुतं सूते स्म तादृग्विधम् ॥ ३४ ॥ जेतुं शत्रुपरंपरा परिभवं नेतुं विपत्तीः
सतामानेतुं प्रभविष्णुविक्रमनिधौ दोष्णि प्रवीरश्रियम् । उत्पन्नः प्र-
- 37 तिपन्नकर्ण इति थः कर्णावितंसोवनीकामिन्याः कृतधीः श्रियः सुकृतभूवर्भोक्तु च दातुं च ताः
॥ ३५ ॥ संग्रामलोलुपेनापि येन ग्रामपरंपरा । अकारि दानवीरेण द्विजसार्द्धः सहौजसा ॥ ३६ ॥ वि-

- 38 मुखत्वं परस्त्रीषु कुर्वतापि कुतूहलम् । आकृष्य येन केशेषु विभुक्ताः शत्रुभूतयः ॥ ३७ ॥ दृष्टे
दृग्भयनीरन्ध्रे यस्मिन्नध्रपुरंध्रयः । शत्रुत्वमपि मित्रत्वं कान्तेष्वात्मनि मन्वते ॥ ३८ ॥ दत्त्वापि
- 39 विस्मरति लक्ष्मलक्षितोपि विज्ञायते बहुषु विग्रहकामदेवः । यश्चित्रमत्रिनयनोदयकान्तिकान्तकीर्तिः
करोति मुदमम्बुजलोचनानाम् ॥ ३९ ॥ शीतांशुश्रीसुधाभिः परिकरितसुप-
- 40 वर्णमुर्वीसुधांशुः प्रासादं दुग्धसिन्धुप्रतिममरचयत्सोऽग्रणीर्द्धर्मिकाणाम् । अन्तर्जगति यस्य त्रिभुवन-
सुकृतोद्भूतये कैटभारिर्यश्चित्रं सम्वधत्ते कलसभवमहः प्रौढिभिः प्रौढिमानम् ॥ ४०¹ ॥ छ ॥
- 41 ॥ छ ॥ स्वस्ति समस्तभुवनाश्रय श्रीपृथ्वीवल्लभ महाराजाधिराज परमेश्वर परमभट्टारक सत्याश्रयकुल-
तिलक चालुक्याभरण श्रीमत्त्रिभुवनमल्लवल्लभे-
- 42 न्द्रे कल्याणपुरनिवेशितनिजविजयस्कन्धावारे साम्राज्यसुखमनुभवति तदनुज्ञया तत्पादपद्मोपजीवी
समस्तप्रशस्तोपेत समाधिग-
- 43 तपंचमहाशब्द(ब्दा)लंकारालंकृत कुमारमहामण्डलेश्वर श्रीजगद्देवः स्वनिर्मपितश्रीजगद्देवनारायणदेवाय
अंगरंगभोगार्थं खण्डस्फु-
- 44 टितनवसुधाकर्म्मनिर्म्माणार्थं मुनिजनस्वाध्यायान्नदानार्थं श्रीमच्चालुक्यविक्रमवर्षे एकोनत्रिंशत्तमे तारणाख्ये
चैत्रपूर्णिमायामादिवारे सो-
- 45 मग्रहणे तुङ्गभद्रातटे कोल्लिपाकदेशे पत्तलप्रतिव(व)द्धद्वादशमध्ये पेद्पेबरुनामग्रामप्रागणेश्वरदेवीयगृह-
द्रम्बविंशतिभक्तभागमध्ये
- 46 राजकीयत्रिभागमभ्यन्तरीकृत्य तथा पुरं तथा देवभाण्डागारस्वर्णने रामलचेरुग्रामे जगद्देवमहोदधि-
तडागपृष्ठ दशनि-
- 47 वर्तनशालिक्षेत्रं तथा निदुङ्गलूरग्रामे ऊषरकु[ण्ठी]नदीमध्ये पुण्यफलावल्यर्थं वाटिकां तथा प्रतिग्राममुत्तम-
मध्यमाधमक्रमेण पंच चत्वारि ॥
- 48 त्रीणि स्वर्णरूपकानि तथा पत्तने गाणवाविलिहृटे देवमानं अवुटुं प्रतिगृहं मालाकारेषु पुष्पं सूत्रत्रयं
तथा व(व)हिर्देशे पुल्लुनूर्
- 49 सप्ततिमध्ये मद्दिग्युग्रामं च सर्व्वनमस्यं कृत्वा दत्तवान् (॥*)

Inscription C

This inscription commences with a symbol for *siddham*. Verse 1 invokes the protection of Mahēśa the lord of Achalajā or Pārvati for his devotees. Mahēśa is stated to be the cause for the god Lakshmiśvara who is the cause for the birth of the god who causes the birth of the world, born of the lotus which emanated from the navel of Lakshmiśvara. Verse 2 describes the Paramāra family which gave birth to jewel-like kings, which protected the suppliant rulers and which by its possessing the goddess of sovereignty looked like the ocean of nector. Verse 3 states that in that family was born Gōmdala, after the disappearance of several kings like Śrīharsha, Mumja, Simdala and Bhōjadēva. His son was Udayāditya who ruled from Dhārā. This is stated in verse 4. Verse 5 states that from him was born

¹ There is a floral design on the right.

a single fiery son who seemed to combine in himself the three fires of *aurvya*, *pavi* and *dāva* which were capable of destroying the three forts of the enemies. This son was Jagaddēva who was brilliance incarnate, who possessed good qualities and who had defeated Karṇṇa. His praise is continued in the next verse (verse 7) where also he is called as one who defeated Karṇṇa. Verse 8 refers to Kuntala-dharaṇīśa who resembled Hēmāchalēśa (i.e., Indra) by his loftiness and other qualities. Verse 9 is in praise of the same king who is called here as *Kuntala vallabha* and *Vikrāntachakrēśvara*. The next verse (verse 10) tells us that this king called here as *Chālukya-rāma* brought from the city of Dhārā (obviously Jagaddēva) out of affection and deeming him to be his own son gave him half of the Kuntala kingdom, as a father would do to his son.

Then follows a prose passage in lines 52-58 which are damaged. Here the same king is referred to. It is stated that he who was Tribhuvanamalla, with the *birudas* like *Śrī-Prithivīvallabha*, *Mahārājādhirāja*, *Parmēśvara*, *Paramabhaṭṭāraka*, *Satyāśrayakulatilaka*, etc., was reigning from Kalyāṇapura. Verse 11 states that Jagaddēva who went on a *digvijaya* conquered the rulers of Vēṅgī, Draviḷa, Chakrakūṭa, Āhirs, and Vallāḷa. Verse 12 describes his valour how when the army of the Karṇāṭaka ruler was running helter-skelter Jagaddēva single-handed riding his war-elephant called Kālamēgha killed in the battle, six thousand soldiers of the enemy king Vallāḷa (i.e., the Hoysaḷa king) and obtained victory.

The following prose passage (lines 67-70) states that he was ruling happily at Kollipāka, the capital of his territory. The passage in lines 70-74, refers to the fort of Vallabha at Bhuvanagiri and to the temple of the deity Traipurushadēva built by Brammadēva, the son of Thakkaṇēnāyaka, on the northern side of Sōmēśvara. The text of the passage in lines 75-80 which are badly damaged cannot be made out although the extant words indicate that here is a reference to the purpose for which the gift recorded in a subsequent passage was meant. The passage in lines 81-92 state that in the Chālukya-Vikrama year 31, Vyaya, Vaiśākha śu.3 (Akshaya-tritīyā) Sunday (expressed in words) on account of Akshaya-tritīyā, Jagaddēva, who is described as *Mahāmaṇḍalēśvara*, granted Gōshthīpāḷu village belonging to Ālētikaṃpaṇaka, as a *dēvabhōga* exempting it from *aṅguliprēkshaṇa* and payment of all taxes. The passage in 92-95 contains a request to the other rulers and officials of the country to protect this gift as if it is theirs. Verses 13-15 in lines 95-107, are the usual imprecatory and benedictory ones.

TEXT¹

[Metres : Verses 1-3, 7-8 *Vasantatilakā*; verses 4-5, 11, 13-14 *Anuśṭubh*; verse 6 *Upajāti*; verse 9 *Śārdūlavikrīḍita*; verses 10 and 12 *Sragdharā*; verse 15 *Śālīnī*].

First side

- 1 सिद्धं² लक्ष्मीश्वरस्य जगदुद्भवहेतु-
- 2 भूतनाभीप्रभूतकमलप्र-
- 3 भवस्य हेतुः । पायादहेतुर-
- 4 विचिंत्यमह[।*]प्रभावो माहे-
- 5 श्वरानचलजाधिपतिर्महेशः ॥ (१ ॥*) अ-

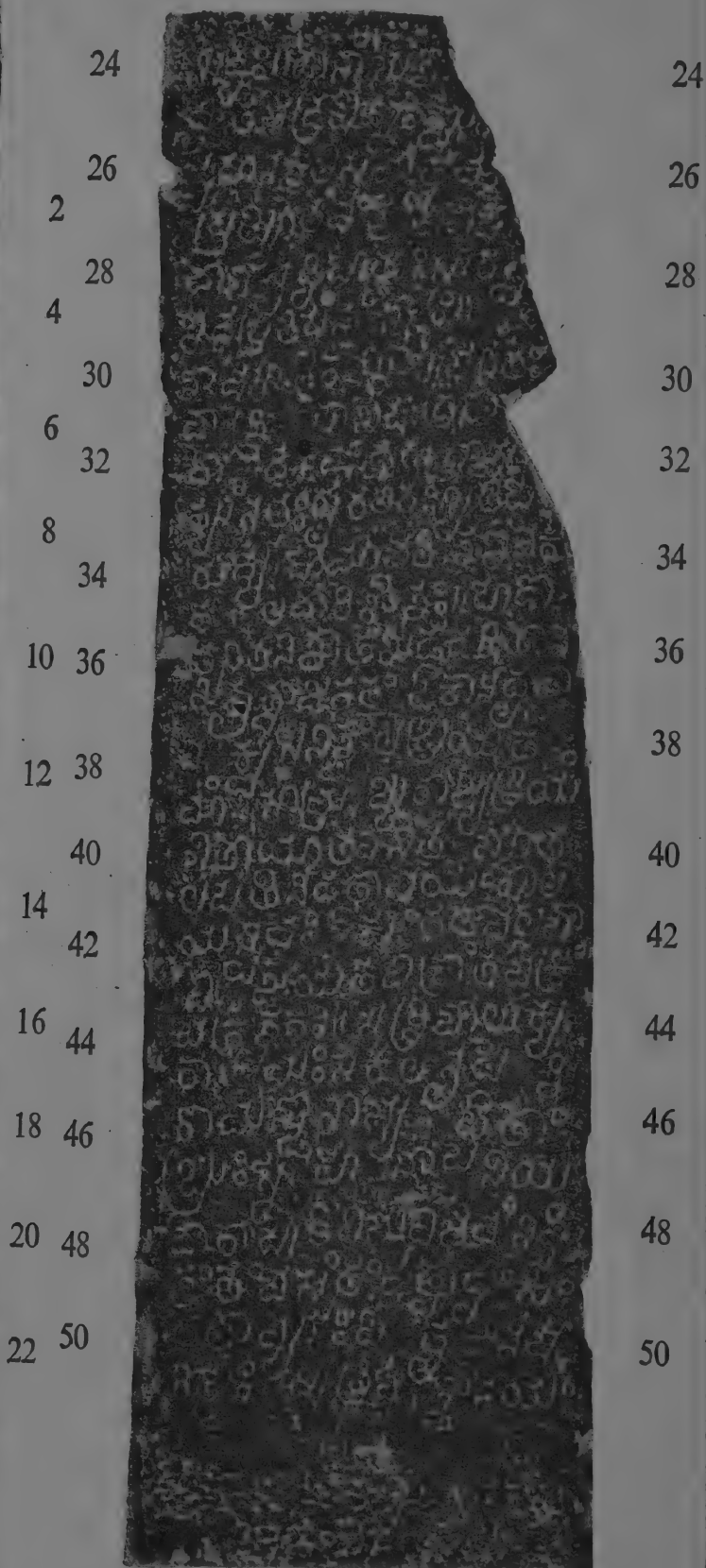
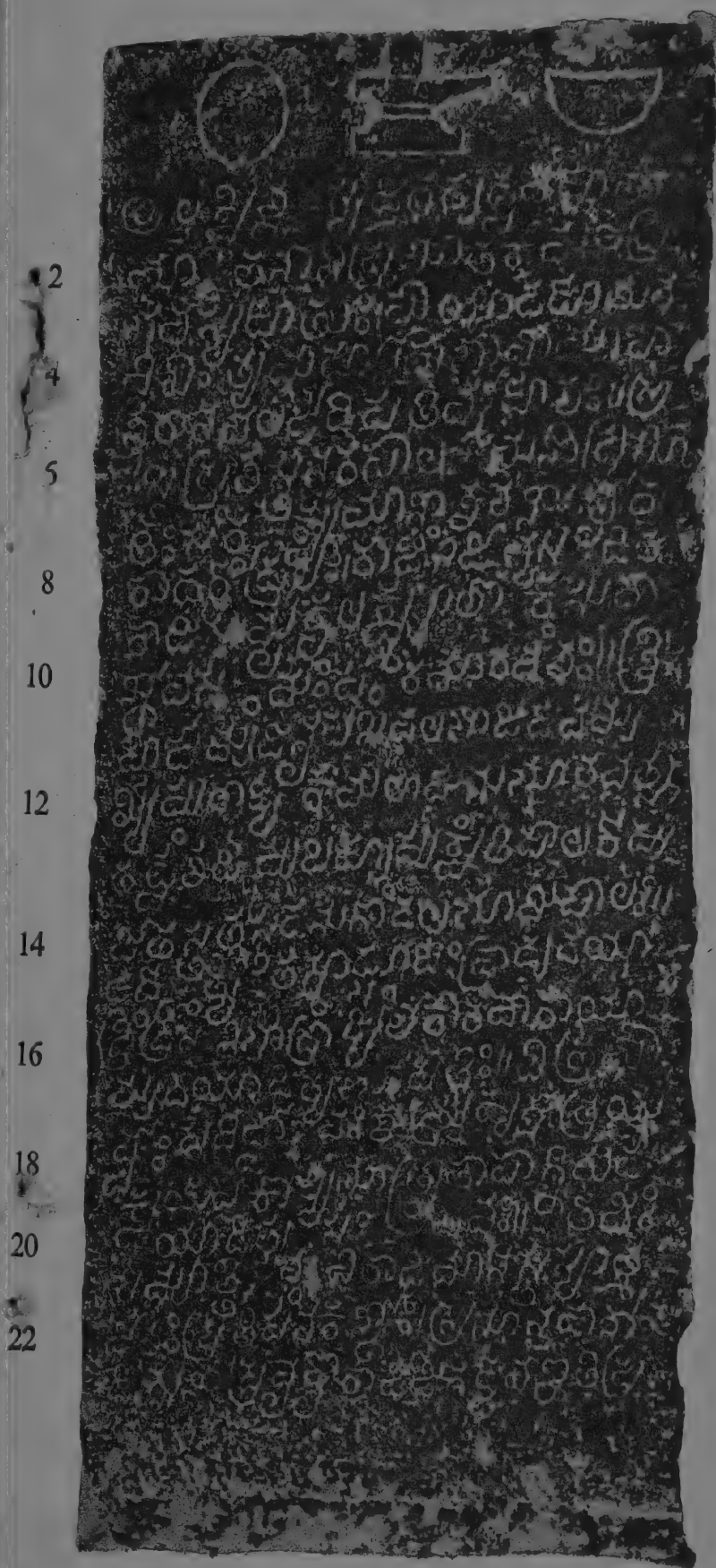
¹ From impressions. *A. R. Ep.*, 1966-67, No. B 3.

² Expressed by a symbol.

INSCRIPTION ON FOUR SIDES OF A PILLAR

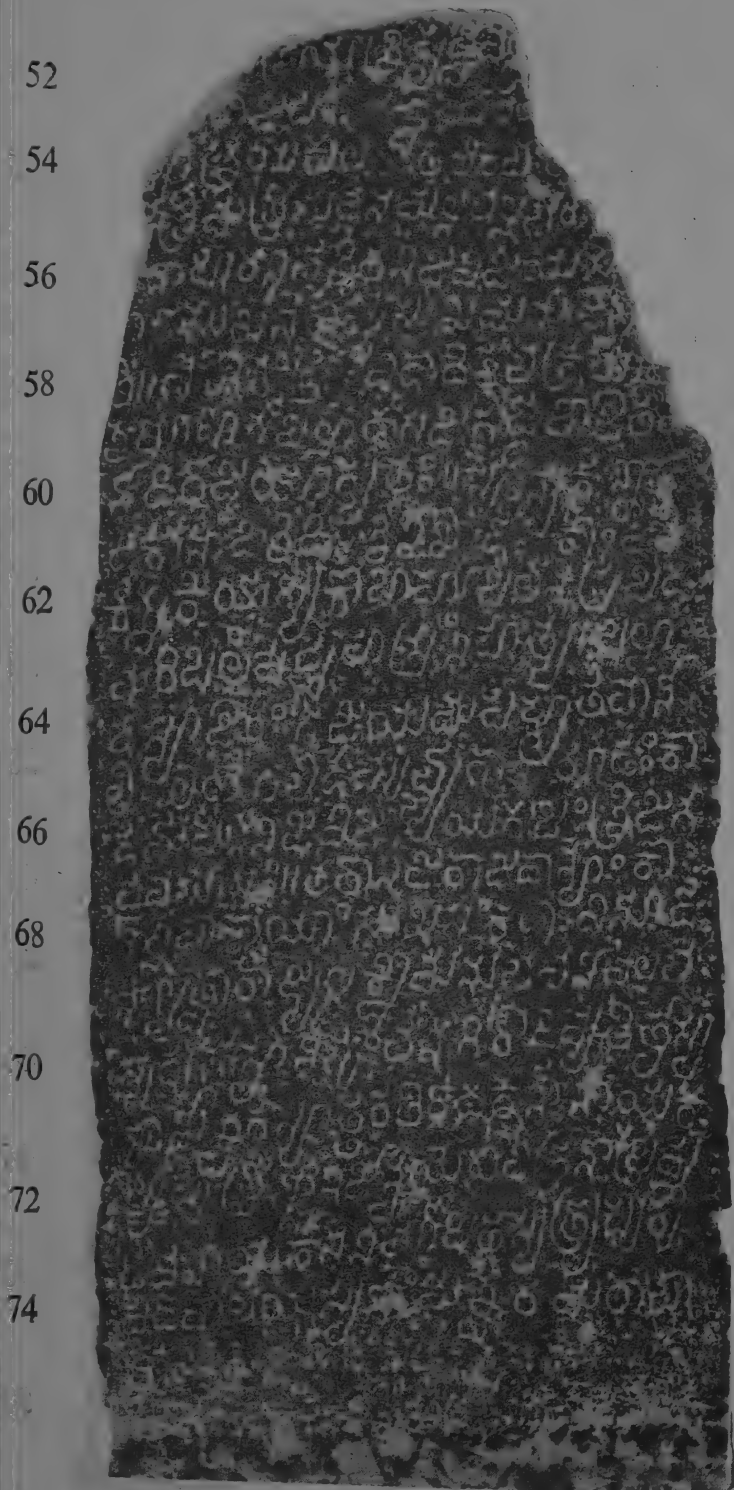
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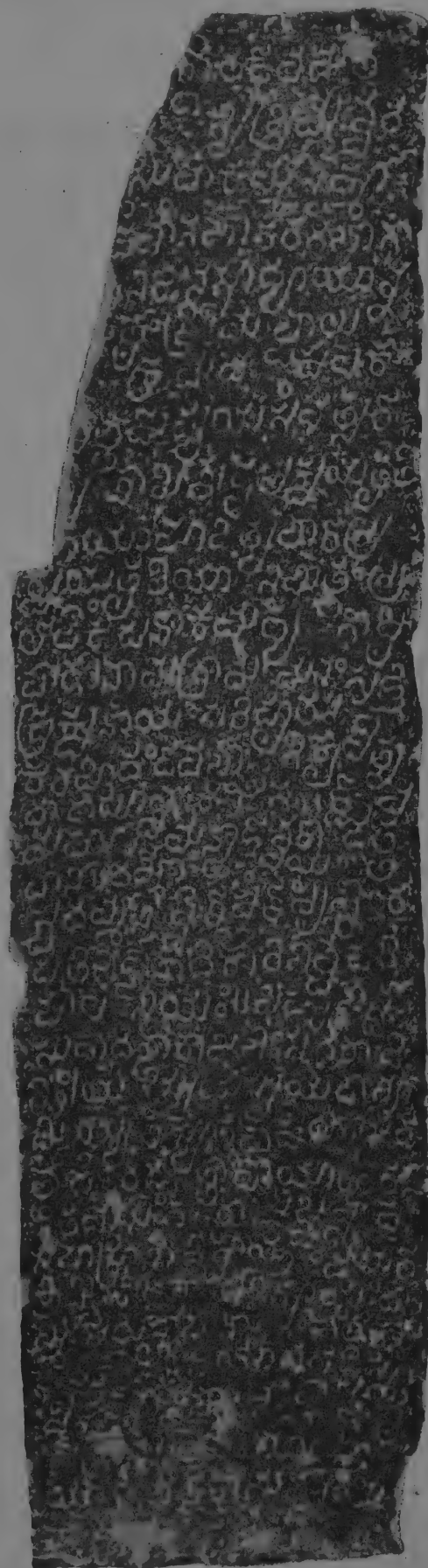


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SIZE : One-fifth

- 6 स्ति प्रशस्तनरपालमणिप्रसू-
- 7 तिः संरक्ष्यमाणशरणार्थिध-
- 8 राधरेन्द्रः । राजंनि (जन्नि) जाभ्युदित-
- 9 राजसमृद्धलक्ष्म्या लोके सुधा-
- 10 ण्वसमः परमारवंशः ॥ [२ ॥*] श्री-
- 11 हर्षमुंजनृपसिंदलभोजदेवमु-
- 12 ख्येषु राजकमलामनुभूतवत्सु [१]
- 13 तद्वंशजेषु बहुषु क्षितिपालकेषु
- 14 जातस्ततस्तदनु गौदिलभूमिपालः ॥ [३ ॥*]
- 15 उदेत्य तस्माद्भूपेन्द्रादुदया-
- 16 द्रींद्रसंनिभाद्रा(भात् । रा)ज्यं चकार वा(धा)राया-
- 17 मुदयादित्यभूपतिः ॥ [४ ॥*] चित्रमौ-
- 18 र्वः पविर्द्वाविः शत्रुदुर्गात्रय-
- 19 क्षये [१*] एकोऽण्यभूत्प्रतापाग्निरुद-
- 20 यादित्यसंभवः ॥ [५ ॥*] तेजः
- 21 समूर्त्तीव विराजमानस्तस्यात्म-
- 22 जातः प्रतिपन्न(पन्न)कर्णः । अनूनदाना-
- 23 दिगुणप्रवृद्धो राजा जगद्देव इति प्र-

Second side

- 24 सिद्धः ॥ [६ ॥] दानांबुशो [भितकरो]¹
- 25 धृतभद्रचिह्नः क्षो [णीभरो]¹
- 26 द्रह्नकेलिसमर्थ[मू] [त्तिः ।]¹
- 27 प्रख्यातवंशविभवो [विबु]¹
- 28 धाभिवृद्धिहेतुः सुरद्वि [प]¹

¹ The ends of these lines have been damaged and they have been restored with the help of the inscription A.

29 इव प्रतिपन्न(पन्न)कर्णः ॥[७ ॥] [कल्या]

30 णमूर्तिरवनीधर²मुख्यभूतः पा-

31 दाश्रिताखिलधरो [विबु]¹

32 धाधिवासः । [अ]¹

33 त्युन्न(त्युन्न)तः स्थिरतरः स्थितिहे [तु]¹

34 रुव्या हेमाचलेश इव कुं-

35 तलधारिणीशः ॥[८ ॥] हेलो-

36 त्वातनिखातखङ्गदलितान्

37 कृत्वा जगत्कंटकान् धृत्वा

38 वक्षसि निश्चलं प्रियत-

39 मां साम्राज्यराज्यश्रियं(यम्) [।*]

40 भीतायातविनीतभूत-

41 लपतीन् दत्वाभयं पाल-

42 यन्देवः कुंतलवल्लभो

43 विजयते विक्रांतचक्रे-

44 चक्रे²श्वरः ॥[९ ॥*] स श्रीचालुक्य-

45 रामः सकलनृपशि-

46 रोमण्डनाभ्यच्चि(र्चि)तां-

47 ध्रिः स्नेहेनानीय

48 धारापुरि विभुविभवं निर्व्वि-

49 शंतं वसंतं(तम्) [।*] दत्वाद्धं कुं-

50 तलोर्व्याः पितृजनच-

51 रितैः पुत्रवन्मानयं-

¹ The ends of these lines are damaged and they have been restored with the help of the inscription A.

² This word is repeated twice and therefore, it is redundant here.

Third side¹

- 52श्रय श्रीपृथ्वीव[ल्ल].....
53राजपरमेश्वर पर[म].....
54 ..त्याश्रयकुलतिलक चा[लु].....
55श्रीमन्नि (त्रि) भुवनमल्लवल्लभे.....
56 ..णपुरनिवेशितनिजविजयस्कं..
57 [वा]रे सुखेन राज्यसुखमनुभ.
58 ति ॥ वेंगीशं द्रविलाधीशं चक्रकू[टे]-
59 शामाहिरं (रम्।) बल्लालं स जगद्देवो जित [वा]-
60 न् दिग्जयोद्यतः ॥ [११*] सैन्ये कर्णार्-
61 टकानां दिशि दिशि निखिले कांदिशी-
62 के स्वकीयेष्येको बाहूबलेन प्रबल-
63 मरिबलं षट्सहस्रं निहत्य । बल्ला-
64 लस्याजिरगे जयमपहतवान्
65 लीलयाभीलमुच्चैरारूढः का-
66 लमेधं निजविजयगजं श्रीजग-
67 देवभूपः ॥ [१२॥*] ततो निजराजधान्यां को-
68 ल्लिपाकायां सुखसंकथाविनोदे-
69 न स्थित्वा राज्यलक्ष्मीमनुभवन् वल्लभ-
70 स्य दूर्गस्थाने भुवनगिरौ दिव्यतीर्थस्य
71 सोमेश्वरस्योत्तरतीरे थक्कणेनायक-
72 स्य पुत्रेण निजान्वयपवित्रेण ब्रह्म-
73 देवनाथकेन निर्मार्पितस्य त्रैपुरु-
74 षदेवालयस्य सोमेश्वरमठाचा-

¹The top portion is broken. Probably two lines are missing. They may be restored with the help of the inscription A as follows : °स्तं लोकालोकाद्रिसीमावनिपतिरभवत्तत्कुमारप्रभावात् ॥ १० ॥

Fourth side

- 75 ण्डितदेवमत
 76स्य ब्रह्मेश्वर-
 77सुधाकर्म्मनिर्म्मा-
 78(दे) वांगभोगरंगभोगा-
 79 निजनस्वाध्यायान्न-
 80 .. त्थं श्रीमच्छालु-
 81 .. क्रमवर्ष एक-
 82 .[श] तमे व्ययसंवत्सरे
 83 [वै]शाखशुद्धअक्षयतृती-
 84 [या]यामादित्यवारे अ-
 85 क्षयतृतीयानिमित्तं आ-
 86 लेटिकपणकमध्ये गोष्ठी-
 87 पालुनामग्राममनंगुलि-
 88 प्रेक्षणीयं परिहृतसर्व-
 89 करबाधं देवभोगीकृत्य
 90 धारापूर्वकं जगद्देव-
 91 महामण्डलेश्वरो दत्त-
 92 वान् ॥ धर्म्मोयं
 93 स्वधर्म्मनिर्व्विशेषं शेषेण्ण(त्तं)र-
 94 पतिभिर्द्देशाधिकारिभिश्च परि-
 95 पालनीयः ॥ बहुभिर्व्व
 96 सुधा दत्ता राजभिः सगरादि-
 97 भिः । यस्य यस्य यदा भू-
 98 मिस्तस्य तस्य तदा फलं (लम्) ॥ [१३॥*] स्वद-
 99 तां परदत्तां वा यो हरे-
 100 त वसुंधरां (राम्) [१*] षष्टिर्व्वर्ष-
 101 सहस्राणि विष्ठायां जायते
 102 क्रिमिः ॥ [१४॥*] सामान्योयं ध-
 103 र्म्मसेतुनृपाणां काले का-
 104 ले पालनीयो भवद्भिस्स(द्धिः। स)-
 105 र्व्वानितान् भाविनः पार्त्थि-
 106 वेन्द्रान्भूयो भूयो
 107 याचते रामचंद्रः ॥ [१५॥*]

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